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The
CHRISTIAN CENTURY
Published Weekly

Our Two Japanese-American Policies
By Galen M. Fisher

America's Gifts to World Order
By James McBride Dabbs

Religion As a Last Resort
An Editorial

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Sponges on Spearpoints
By E. Stanley Jones

Russia at Quebec
An Editorial

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In This Issue

GALEN M. FISHER is a leading authority on all matters connected with the important national problem of the relocation of Japanese-Americans. A specialist in social analysis, he was for many years executive secretary of the Institute for Social and Religious Research. He directed the extensive research program on which the Laymen's Foreign Missions Inquiry of 1931 based its findings as published in *Re-Thinking Missions*. Before that he was for many years secretary of the Y.M.C.A. in Japan. Mr. Fisher is a trustee of the Pacific School of Religion and of the Institute of Pacific Relations. He is a Congregationalist. His home is in Orinda, Calif. This article is the second of a series on this issue.

E. STANLEY JONES is, in the highest sense of that term, a notable modern witness to the power of the Christian gospel. He was a leader of the National Christian Mission of the Federal Council of Churches of Christ in America and before that led comparable movements among the churches of India, where he spent many years. His book, *The Christ of the Indian Road*, first brought him to the attention of the world Christian community a number of years ago. He is said now to be working on a volume of like character which is oriented to present-day America.

JAMES MCBRIDE DABBS a resident of Maysville, S. C., is considered one of the most thought-provoking contributors to this paper. His article on "When and How to Hate," published in The Christian Century for Aug. 19, 1942, started a discussion which had repercussions in these and other pages for months.

The CHRISTIAN CENTURY

August 25, 1943

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Contents

Editorial
- Editorial Paragraphs 955
- Religion as a Last Resort 958
- Russia at Quebec 959

Contributed Articles
- Our Two Japanese-American Policies, by Galen M. Fisher 961
- Sponges on Spearpoints, by E. Stanley Jones 963
- America's Gifts to World Order, by James McBride Dabbs 965

Books
- Land of Suspense, by Eivind Berggrav 967
- Books Received 968

Correspondence 969

News of the Christian World
- Correspondence from England 970
- Correspondence from Indiana 970
- Correspondence from British Columbia 971
- Correspondence from Washington, D. C. 972
- Correspondence from Chile 973
- Correspondence from Hawaii 974
- Correspondence from Portugal 975

Current Feature Films 975

Calendar of Coming Events

July 16-Aug. 27. Lisle Fellowship Conference, Lookout Mountain, Colo.
Aug. 14-28. Christian Ashram, Mars Hill, N. C.
Aug. 16-28. United Christian Youth Movement Regional Planning Conference, Winnipesaukee, N. H.
Aug. 21-28. United Christian Adult Conference, Hamilton, Ont., Canada.
Aug. 23-27. Indiana Methodist Summer School of Ministerial Training, W. Lafayette.
Aug. 23-27. Illinois Methodist Summer School of Ministerial Training, Bloomington.
Aug. 23-28. National Fellowship of Brethren Churches, Winona Lake, Ind.
Aug. 23-Sept. 4. Central Regional Planning Conference, United Christian Youth Movement, Lake Geneva, Wis.
Aug. 27-29. Baptist University Pastors' Conference, Keuka College, Penn Yan, N. Y.
Aug. 27-Sept. 3. Institute of International Relations, Shawnee-on-the-Delaware, Pa.
Aug. 29-Sept. 4. National Conference, Methodist Youth Fellowship, Jacksonville, Ill.
Aug. 30-Sept. 3. Central California Methodist Summer School of Ministerial Training, Stockton.
Aug. 30-Sept. 3. Northwest Regional Congregational Conference, Forest Grove, Ore.
Aug. 30-Sept. 4. Northern New York Methodist Summer School of Ministerial Training, New Haven, N. Y.
Aug. 30-Sept. 4. Cincinnati Area Methodist Summer School of Ministerial Training, Bowling Green, O.
Aug. 30-Sept. 4. Maine Methodist Summer School of Ministerial Training, Lake Cobboseecontee.
Sept. 6-8. National Convocation on the Church in Town and Country, Columbus, O.
Sept. 6-10. New England Methodist Summer School of Ministerial Training, Wilbraham, Mass.
Sept. 6-10. Southern California Methodist Summer School of Ministerial Training, Los Angeles.
Sept. 7-10. Annual Ministers' Week, University of Southern California, Los Angeles.
Sept. 8-12. National Baptist Convention, U. S., Inc., Kansas City, Mo.
Sept. 15-19. Pittsburgh Annual Conference, Evangelical Church, Pittsburgh, Pa.
Sept. 19, 30. New York Regional Conference of Churches, Potsdam.
Sept. 20, 21. New York Regional Conference of Churches, Plattsburg.
Sept. 20-24. Disciples Illinois Convention, Decatur.
Sept. 21. Federal Council of Churches, Executive Committee, New York.
Sept. 21. Annual Meeting, Vermont Church Council, Rutland.
Sept. 22. New York Regional Conference of Churches, Glen Falls.
Sept. 22, 23. New York Regional Conference of Churches, Troy.
Sept. 23. Institute on Racial Minorities in the Postwar World, Chicago.
Sept. 23, 24. New York Regional Conference of Churches, Poughkeepsie.
Sept. 24. Conference-Retreat for Chaplains, Richmond, Va.
Sept. 26-27. New York Regional Conference of Churches, Olean.
Sept. 27-28. New York Regional Conference of Churches, Batavia.
Sept. 28-29. New York Regional Conference of Churches, Penn Yan.
Sept. 29-30. New York Regional Conference of Churches, Binghamton.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

ANTICIPATION of momentous developments increased daily as the Allied leaders met in Quebec for their sixth conference. President Roosevelt's statement that the United Nations "stand upon the threshold of major developments in this war" awakened echoes of speculation throughout the world. Did he refer to the establishment of another front on the continent of Europe? Those who believed he did could point to the increased activity among the huge numbers of British, Canadian and American troops encamped in Great Britain, to the growing acerbity with which Moscow pressed its demands as Kharkov and Bryansk tottered, and to the practical necessity which lay upon the Anglo-American forces to have troops within reach if a sudden collapse should overtake the hard-pressed nazi regime. Others held that he referred only to the impending fall of Sicily; still others, to the expected capitulation of Italy. A minority kept their eyes on the Pacific and insisted that the next major step of the war must come there. Bombs rained again on Paramushiro in the north and another forward thrust was made far to the south in the Solomons. But the Burma front, where major action might be expected if any is to occur in the Asiatic theater, remained quiet. Nevertheless, as the fourth anniversary of the invasion of Poland drew near, it was certain that great events were in the making.

Major War Moves Are Expected

Political Truce is Nearing Its End

INSTEAD of maintaining a truce for the duration, the political parties appear to be more active now than they usually are fourteen months in advance of a national election. Throughout the month of August congressmen toured their districts repairing political fences and supposedly giving attention to the opinions of their constituents on taxes, prices, rationing, conscription of fathers, anti-strike legislation, mustering-out pay and foreign affairs. The sponsors of the proposal dubbed "B_2H_2"—Burton, Ball, Hatch and Hall—took to the country the issue of postwar American participation in world government through extension of the present collaboration of the United Nations. The Republican national committee was busily at work preparing to hold a meeting of its "Postwar Advisory Council" at Mackinac Island, Michigan, early in September. Its more optimistic spirits hoped that out of this conference might come a formula for unity between the rampant nationalist and the world collaborationist wings of the party which would please both extremes. Perhaps the clearest indication that the preelection drive had begun months in advance of its usual time was the front porch campaign conducted by Wendell L. Willkie in Rushville, Indiana. From this rural eminence, which Turner Catledge describes in the *New York Times* as the "next best political stage-setting to a log cabin on the edge of the woods," Mr. Willkie loosed what was ostensibly a blast at the administration but was actually an attack on the isolationist tendencies of the old guard of the G.O.P. The Republican party can win next year, he declared. "But in order to win, we Republicans must present to the people a constructive, liberal domestic program of expanding economy, developed primarily through the forces of private initiative with an equitable distribution of the profits and social benefits among labor, agriculture and industry. . . . We must have the imagination to present a realistic foreign policy, based on exclusive recognition of the democratic forces in enemy and occupied countries, recognizing the wisdom of America's effective and active cooperation in world councils." It would have been expected that the former presidential candidate would press for this program at Mackinac. But Mr. Willkie was not invited to Mackinac.

Draft Policy or Job Maneuver?

CONSCRIPTION of labor has not yet begun but Washington is moving in that direction. The recent hullabaloo about the drafting of fathers is a case in point. After an elaborate publicity buildup, the War Manpower Commission declared flatly that fathers would be drafted beginning October 1. The edict was given time to register

in the public mind and press and radio made the most of it. Then the commission appeared to yield a point to public clamor, especially since certain congressmen uttered loud complaints and threats. It was said that all lists would be carefully combed for single men before any fathers were taken. The press dutifully applauded and took occasion to scold the commission for not having thought of this possibility earlier. The WMC maintained silence but the fact leaked out that the cadres of single men had been practically exhausted. Then the commission revealed its hand. There is a shortage of men in essential war industries, particularly in aircraft building. Fathers who "voluntarily" moved from non-deferable occupations to work now designated as "critical" might expect further deferment. Others might not. "Occupations take precedence over dependency status," it was said. War Manpower Commissioner McNutt declared that his new list of 149 "critical" occupations would henceforth outrank existing essential lists. So the critics who denounced the WMC for its indecision were confounded. Mr. McNutt knew all along that the threat to draft fathers was an industrial rather than a military move. What he did not seem to realize was the way in which these maneuvers will be remembered after the war when the country will decide whether to retain conscription as a permanent policy.

Vatican Finds the Italian Situation 'Intolerable'

THESE are busy and anxious days at the Vatican. Policies are under discussion at Quebec, Washington, London and Rome—and doubtless also at Berlin and perhaps at Moscow—which may affect the fortunes of the Roman Catholic Church for years to come. In such a case it is not the custom of Vatican diplomats to sit idly by and await the issue. The sole objective of Vatican diplomacy is, and ever has been, the enhancement of the power and prestige of the church. A situation as critical as the present offers boundless possibilities. Hence the conferences which, according to dispatches, are practically continuous, between the papal secretariat of state and the embassies of the belligerent nations accredited to the Vatican—including, of course, the American embassy and the chargé d'affaires who takes the place of President Roosevelt's "personal representative" (not ambassador, perish the thought!) who isn't there. "It is clear," a Vatican spokesman is reported as saying, "that the pontiff will continue to exert himself to the utmost to better the present intolerable situation." What is so intolerable about it? As seen from our side, things seem to be going rather well. A true neutral would not consider it intolerable for Italy to be urged to surrender and quit, and would be more specific if he referred to the predicament in which Italy is placed by the presence of German troops when surrender is being called for. But even the utmost exertions of the pope cannot get the Germans out of Italy. Italian papers published under Badoglio censorship speak of the "intolerable terms at present offered by the Allies." Is that what the Vatican spokesman means? And is this the agency we have chosen to be our neutral diplomatic intermediary? Badoglio's proclamation declaring Rome an open city—without, so far as known, any concrete action toward making it one—suggests some interesting questions. If the Italian government withdraws its offices and military establishments from Rome, who will move in? When all the clouds of war have cleared, will it be discovered that Vatican City (now 109 acres in extent) has expanded to include the city of Rome and a papal state of some size surrounding it? This last is, of course, impossible. So was the restoration of papal sovereignty until the concordat of 1929.

Labor Unity Blocked by Pre-Election Politics

SEVERAL PEOPLE breathed cautious sighs of relief when the executive board of the American Federation of Labor turned down the application of the United Mine Workers for readmittance and sent back to John L. Lewis the fat check for $60,000 which his 600,000-man union had deposited as an earnest of their bona fides. Although the A. F. of L. convention which meets in October may admit Mr. Lewis and his miners, the action of the executive board insures that they cannot exert power in federation affairs until after the next election is over. This action therefore represented an important victory for Mr. Roosevelt, whose influence behind the scenes was strongly set against the admission of the mine workers. Mr. Lewis has become the center of the anti-fourth term forces of labor. His recent battles with the administration made him very unpopular with the general public, but not with labor. There the reverse was true. Now that the miners are receiving piecemeal from the WLB almost everything Lewis demanded for them, Mr. Roosevelt could not allow his most implacable labor opponent to gain the wider platform which membership in the A. F. of L. would have given him. For an election is coming. The President's relief was however probably not greater than that of William Green, A. F. of L. president and ancient foe of John L. Lewis. Green does not need to be told that the moment the miners' leader gains the right to speak within the A. F. of L. the presidency of that venerable body will be thrown into a state of siege. The executive board's action also contributed to the peace of mind of Philip Murray, head of the C.I.O. and major supporter of the President in the ranks of labor. But all these persons and others who shared their satisfaction held their newly acquired serenity lightly. They know Mr. Lewis too well to be complacent over his defeat.

Helicopters for Hottentots!

NO, THIS particular combination has not yet been suggested, so far as we know, but it seems a logical next step in the definition of postwar objectives. It is necessary only to place Senator Truman's prediction of a helicopter for practically every American family beside Vice-President Wallace's quart of milk daily for every Hottentot and the conclusion seems inevitable. And we are not ridiculing either Mr. Wallace's much quoted phrase or the senator's vision. Senator Truman stepped slightly aside from his customary role when, in a commencement address he painted a glowing picture of American life after

the war. After discussing certain basic matters concerning industrial organization, the functions of government and the fundamental human rights, he proceeded to the comforts and luxuries that we are to enjoy in the new era. He foresaw cheap and amazingly efficient automobiles that will go an incredible distance on a gallon of the "new miracle gasoline"; helicopters at a price almost anyone can pay and helicopter bus service for those who do not have their own; cheap airplanes, "well within the purchasing power of the ordinary citizen," for those who do not care for helicopters. Beyond that the senator envisaged television in homes, schools, offices and automobiles; better housing built of new materials at lower cost, population dispersed over wider areas, with every family possessing an orchard, garden and playground. Oh happy day! And it may really happen. It can happen, providing we, in common with the rest of the world, can learn to distribute justly and to live peacefully. But why nationalize the vision? Must it be only an *American* utopia of improved transportation, entertainment and domestic architecture? Doubtless Senator Truman meant these specifications to be only a symbolic expression of the reasonable hope for a higher standard of living for ourselves. Similarly, Vice-President Wallace meant his "quart of milk for every Hottentot" as the symbol of our concern for the welfare of earth's less favored peoples. Both symbols have validity, but Mr. Wallace's expresses the deeper truth and the higher duty.

Japan Forges Ahead in Political Offensive

THE SPECTACULAR events and possibilities of the war in the west have in recent weeks obscured for most people the steady gains which Japan has been making in her political program in Asia. There Tokyo has been preparing for the storm which it knows is coming by a series of effective moves. Thailand, which was an independent country until it was overrun by Japanese soldiers immediately after Pearl Harbor, has been ostentatiously assured that its freedom will be respected. In addition its leaders have been given "face" with their people by having their country recover territory lost long ago to French Indo-China. Burma also has been given its "independence" although the new freedom carries with it an unusual number of Japanese "advisers" in all departments of the government. However, it is probably reasoned that a people which had not known even this much liberty in more than a century is not in position to be too particular. An effort is even being made by Tokyo to cure the pernicious anemia which has characterized the Nanking regime of Wang Ching-wei from the beginning by compelling the Vichy administration of French Indo-China to relinquish some of the territory taken from China in the heyday of French imperialism. All of this is of course a spurious show behind which there is no reality. But to most of the people of southeastern Asia even a pretense represents a gain. That is why President Roosevelt this week reaffirmed the pledge of the Atlantic Charter to "respect the right of all peoples to choose the form of government under which they will live" and declared that the Philippines would be freed immediately when the Japanese have been driven out. But that is hardly enough. The first anniversary of the arrest of Gandhi, Nehru and thousands of other Indian leaders reminds the world that Mr. Churchill specifically exempted India and Burma from the application of the pledges of the Atlantic Charter. To overtake Japan's political gains in Asia requires a Pacific Charter which will pledge and prepare to produce democratic self-determination for all the peoples of eastern Asia.

Protestant Agencies Promote Mission on World Order

DURING the first three weeks of November a nation-wide Christian Mission on World Order will conduct meetings to stimulate the development of an informed public opinion which will "assure full American participation with other nations in establishing and maintaining world order." The shadow of what is commonly, though not very accurately, called isolationism is already observed falling across the country. The desire to finish the job of chastising the aggressors and then get back home and stay there is already strong and will doubtless get stronger as the country's war-weariness increases. But the job will not be finished even by "unconditional surrender." To make this clear and to develop a body of Christian opinion which will support the churches in urging what are regarded as the essentials of a just and durable peace, including American participation in international cooperation to implement its terms, this campaign has been planned by the six great Protestant agencies—the same six that are merging their interests in the proposed new interchurch agency. The Federal Council of Churches and the International Council of Religious Education are among them. Invitations to hold the "World Order Missions" have already been received from ninety-three cities in thirty-nine states. Experience gained in the "preaching mission" during recent years will doubtless be useful in projecting and realizing the plan. That this approach to world problems, some of which will inevitably be economic and some political, is also called a "mission" indicates a recognition that the mission of the church is not only evangelistic but has direct bearing on the social order.

Who Is Being Hurt By Inflation?

THAT WELL KNOWN spiral of inflation is produced by the demand for higher wages to meet the increased cost of living and the demand for higher prices for goods to meet the increased cost of production entailed by higher wages. Both sides will be hurt alternately, except as some producers have to adhere to a pegged price and so are hurt all the while, and other producers and some workers are able to anticipate rises which will affect them and so keep ahead of the pinch. But there are millions of citizens whose money incomes are fixed. These are the first and most constant victims of inflation. The OWI estimates that there are at least twenty million of these, and breaks down its estimate into specifications to prove it. There are the dependents of men in the armed services, disabled veterans on pensions, the aged who receive public

assistance, retired workers receiving social security payments and others who live on annuities purchased with their savings, teachers, and other unorganized workers whose pay, fixed either by law or by custom, responds slowly if at all to a general increase in prices. Organized labor can, and does, look out for itself by demands for increased pay. These classes, more numerous in the aggregate, cannot. Their situation is one reason why there should be a roll-back of prices, and why it is not enough that prices should be gradually stabilized at a higher level or that the inflationary spiral should be so far kept under control that it will climb only slowly. Industrial corporations do not, in general, fall within the class of the helpless when inflation is afoot. Under date of August 10, the report of the National City Bank shows that corporation profits, after taxes have been paid, were about 14 per cent higher for the first six months of 1943 than for that period last year. A report by a treasury department representative, published by Dun & Bradstreet, estimates corporation profits for the current year at double those of 1939. That means after taxes have been paid. Before taxes, they are four times as great. There are some among the owners of industry, as well as some among the workers, who are not yet feeling any pinch of privation as the result of this war, however loudly they may howl about taxes. But millions of inarticulate people are hurt.

Religion as a Last Resort

EVERY analyst of religious trends in wartime notes a quickening of interest in religion in the minds of many persons who have hitherto been indifferent to it. The obvious explanation is that they are turning to religion as a last resort. Ordinary resources have been found inadequate to meet the needs of extraordinary situations. This is a projection, upon a larger scale, of the attitude of the boy who said his prayers at night but not in the morning and explained by saying that "any bright boy can look out for himself in the daytime, but at night he needs some help."

Such a view may need correction, but its sincerity is not open to doubt. Indeed, it may be said that there is more sincerity in a cry to God out of the depths from one who has felt all the billows of disaster go over him, even though he is a man unaccustomed to think of God when life is running smoothly, than in the routine pieties of many who habitually employ the standard forms of petition but have no actual sense of need. So there should be no cynical discounting of the reality of the religious experience of those men in foxholes, where "there are no atheists," or those castaways on rubber rafts who "thought they heard the angels sing," or those navigators of shell-swept skies who declare that "God is my co-pilot." When the consciousness of need is great, the appeal for help has the deepest ring of sincerity and the recognition of reinforcement that seems to come from an unseen source is most genuine.

It was doubtless for that reason that Jesus gave his preference to the religion of the publican in the parable and accepted, since deeds were no longer possible, the words of the penitent thief on the cross. These men knew they were in real trouble from which their own resources of strength or cleverness would never get them out. Hebrews and Christians alike have found inspiration in the reported experiences of the Psalmist, with whom there was no more frequently repeated note than that of crying unto the Lord and being delivered out of all his distresses.

There can be no doubt about it. A religion that is not good in time of trouble is not good at any time. There is substantial truth in the familiar phrase, "Man's extremity is God's opportunity." He who, in his thoughtlessness or self-sufficiency, does not discover that God does anything until he reaches some dire crisis in which men can do nothing is to be congratulated and approved for making the discovery even then. His discovery of God, so far as it goes, is quite authentic. There is no better "last resort" than religion.

But the trouble with such belated discoveries of God in desperate emergencies is that they discover so little. The experience may be sincere, even intense and, so far as it goes, perfectly genuine. At the least, it is a vivid awareness that man's reach exceeds his grasp, that his private emergencies are part of a vast pattern the focus of which lies far beyond his ken, and that there are cosmic forces—not wholly blind but personal and beneficent—which may play a determining part in events when man has put his last ounce of energy into the effort, or when the circumstances are such that effort has no discernible relation to the issue. In simpler words—for the man with an emergency religion is an untutored amateur in theology—he decides that there must be a God after all because he needs one, and that God will help him when there is no other help.

This is true, but it is not necessarily true in the sense in which the man discovering God in an emergency believes it. God may not deflect the enemy bullet that is seeking him in his foxhole, or guide the searching planes to the microscopic speck which is his raft in the mid-Pacific, or renew the vital spark in a dying motor among the clouds. One fears not so much that there will be atheists in the foxholes as that some of the men who come out of the foxholes after seeing their comrades die in them will find no way to keep the faith that they found in the face of desperate danger. Whether they will or not depends upon many factors upon which it is not safe to generalize hastily.

Some men have had spasms of religious emotion in hours of danger or distress and have promptly reverted to their previous state of spiritual blindness when the tension was over. Other men have gained from similar situations the beginning of an insight which, widened and deepened by subsequent reflection, has resulted in the complete reorientation and the immeasurable enrichment of their lives. We shall not say that those who have looked death in the eye and suddenly become aware of the reality of God will lose the vision when the danger passes. They may or they may not. It depends upon the quality of the mind to which this revealing experience came, and upon the influences which affect it thereafter.

But if religion is to have its full value as a "last resort" in times of peril or affliction, it must have deep rootage, broad leafage and ample fruitage in the normal circum-

stances of life. A military man who is not ordinarily religious will understand that a weapon which has never been drawn, even for practice, until the critical moment of life-and-death conflict is not a resource likely to be used with maximum efficiency. But the figure, though suggestive, is too mechanical, and therefore inadequate.

Religion is not an instrument which a man may use, with greater or less skill according to the degree of his technical proficiency. It is a body of attitudes, ideas, habits and commitments which permeate the whole man and are so interwoven with all his impulses and actions that they give direction to his thoughts and deeds and furnish a foundation for his hopes. The most common defect of a religion grasped at as a last resort is that it lacks this permeative and therefore permanent quality. It is, instead, like a life-preserver seized by a spent swimmer or a weapon picked up on the field of battle by a disarmed soldier. Even so, it has its uses, as these have. But they are emergency uses. They are inadequate for other times.

Thousands, perhaps millions, who are not themselves in any imminent peril of death but who realize that our world and all its culture are very sick are saying that it must return to religion. "Return" is not the accurate word. If the world becomes only as religious as it used to be, and in the same way, there is little ground for confidence that such religion will prevent the recurrence of disasters which it could not forestall. Nor will a firm spiritual foundation for a new and better world order be supplied by the kind of religious faith that is hastily improvised, by those who never thought about it before, to prop a collapsing culture by beginning at the moment of sudden personal or social disaster.

Russia at Quebec

THE First World War ended with twenty months of undeclared war between Great Britain, France, the United States and Japan on one side and Russia on the other. Is World War II to end the same way? Are the differences which have made it impossible for Mr. Stalin or his representatives to meet with his Anglo-American allies in Quebec, Casablanca or Washington so fundamental that an open break is unavoidable when the Axis is beaten? Last spring Vice-President Wallace declared that "unless the western democracies and Russia come to a satisfactory understanding before the war ends, I very much fear that World War III will be inevitable. Without a close understanding between Russia and the United States, there is grave probability after this war is over of Russia and Germany sooner or later making common cause. . . . We shall decide sometime in 1943 or 1944 whether to plant the seeds for World War III."

The hour of this decision has arrived. While the Axis is yet in being, its end is in sight. Next to the final defeat of the Axis powers, the major problem confronting the men who meet in Quebec is the achievement of a satisfactory understanding with Russia concerning the future of Europe. This can no longer be dismissed as an issue that enemy propagandists have interjected to divide the United Nations. Neither can its consideration be postponed until the end of the war. The next phases of the war will be determined by our decision on this issue of policy. To delay too long is itself to decide, and to decide fatefully.

A glance at the reasons which led the Allies to go to war against Lenin's new government in 1919 shows how close is the parallel with the present situation. Then large stocks of war materials, which had been supplied by the United States and Great Britain to their former ally, were piled up in Murmansk, Archangel and Vladivostok. Allied troops moved in to see that these implements of war were not turned against their makers. From forcible seizure of ports to collaboration with the enemies of the soviets was a short step. That step was taken readily when it was discovered that the leaders of the revolution had repudiated the debts incurred in the purchase of these arms by the tsarist and Kerensky regimes. But the principal reason for the invasion was the Allies' belief that with a little display of force they could scatter the bolsheviks and set up in their place a government on which they could rely for help in hemming Germany in on the east. Lloyd George, Wilson and Clemençeau did not relish the thought that Germany's revolutionaries might even yet get the upper hand and unify their country with Russia under Lenin.

So American troops found themselves fighting beside the British in the European Arctic and beside the eager Japanese in Siberia. France helped the Poles to seize Kiev and herself took Odessa. Britain attacked the Black sea oil port of Batum. The counter-revolution was aided wherever it could be reached. All hands collaborated in imposing upon Russia a cruel blockade which isolated that country behind a circle of steel. But it failed. The Communists clung to power and fought both internal and external enemies until, in the summer of 1920, the Allies decided to write off the misbegotten adventure as one of those mistakes in power politics which might better never have been undertaken. Today the Allies would like their people to forget that there ever was such an invasion, but the Russians still remember. One proof is the fact that they have steadfastly refused to permit Allied military observers to visit Russian forces at the front. Consequently the British and American military experts meeting in Quebec know less about Russia's strength today than they do about Germany's.

The parallel between the situation of 1919 and that of today with reference to war materials is obvious. British and American supplies enabled the battered Russian armies to remain in the fight even while undergoing the defeats of 1941 and 1942 and have played no inconsiderable part in the remarkable offensive now in process. As in 1917, so now there can be no question of the military wisdom of sending those supplies. But this applies only so long as Russia is in agreement with her Anglo-American allies on the major objectives of the war. What will be said about the wisdom of such a course if policies again diverge as they did in 1918-20?

Such divergence may once more be imminent. It may already have occurred. The formation in Moscow of the "Free German National Committee" with its program for the "democratization" of Germany points in that direction. So also did the establishment of a similar committee

for Poland, as The Christian Century declared in its issue of May 14. We have no desire to labor our words, but confronted by Quebec we would not change a comma in the opinion then expressed:

> Stalin can offer the German people a peace which they would infinitely prefer to the peace which Great Britain and the United States have in mind when they talk about "crushing Germany," "dismembering" her, "re-educating" her and policing her into an indefinite future. Stalin does not need to participate in any of these threats. If he does get to Berlin first, he will, in our opinion, carry in his sleeve a proposal which will undercut all our Anglo-American planning and make our talk of policing Germany just so much wasted breath. His proposal will be that Germany, whether intact or divided into three or four states, become an integral member (or members) of the U.S.S.R. on the basis on which all the republics of that union are federated. . . . The mutual advantage of such a settlement to both Germany and Russia, as it seems to us, makes such a proposal almost inevitable. It all depends on who gets to Berlin first!

President Roosevelt's declaration on the second anniversary of the signing of the Atlantic Charter may have been intended to reassure the German people and to counter the effect of the Free German Committee's proposals. But the Atlantic Charter's thesis that nations will be allowed to practice political self-determination has now been linked with the Casablanca slogan of unconditional military surrender. Over against that the Moscow-sponsored German committee is offering to negotiate a peace. Last week it played its trump card. In a direct bid for the support of the German army, it promised to keep the army intact if it would evacuate Russia. This promise, set forth in an eight-page edition of *Free Germany,* the committee's paper, was liberally scattered behind the lines in Germany. The *Christian Science Monitor's* Moscow correspondent reported that a million copies were dropped from planes. When the German people face a choice between terms of this sort and the kind of future held out by the Casablanca slogan, there can be little doubt what they will decide.

The issue which confronts Mr. Roosevelt and Mr. Churchill at Quebec is raised in inescapable form by the activity of the Moscow committee, which was hand-picked by Soviet officials and openly approved by *Pravda.* Unless they decide soon, the time is not distant when we shall discover that Anglo-American arms, sent through lend-lease to Russia, are being used to set up in Germany a regime with which we have no connection and whose only ties are to Russia. We need not guess what that regime will be like. It will be communist. It will unite Germany with the U.S.S.R. either as an integral part of it or as a close ally. Let there be no illusions about that.

In 1919 the effort to stop the flow of arms to Russia and to retrieve supplies before they disappeared inland resulted in military action. The attempt to bring military pressure to bear on a nascent revolution in order to rectify the balance of power prolonged the struggle. Such a strong-arm policy was not successful then. Today there is even less likelihood that it would work. The factors in the power equation have radically changed. France is now militarily prostrate. Even after liberation she will not for a long time recover her old weight in the European scale. Italy is shorn of her empire and is on the verge of collapse. Germany is still strong but is weakening. She will not count in this reckoning unless Stalin, by maintaining the Wehrmacht, chooses to make her count. Russia now towers over Europe as a modern Goliath.

The balance-of-power mentality at Quebec will be asking itself the question: Where can Britain find a make-weight to balance against Russia? Some will recall with regret that Britain had an answer to that question before 1922, when the Anglo-Japanese alliance was dissolved. But that is water under the bridge. There remains only America. In this matter however the people of the United States must be taken into account. For the second time they have taken up arms against German domination of Europe, fighting beside Great Britain and Russia. They may be depended upon to hold firmly to their course until their soldiers set foot in Berlin, if that is necessary, even if they have to race with Russia to reach the German capital first. But when that is accomplished, they will not, unless we are gravely in error, enter into any engagement whose main purpose is to use American strength to keep Russia within bounds. An effort to get them to do so would be the surest method of whipping up a wave of isolationism which would overwhelm any political party which favored such a course. If the Quebec conference can turn up nothing better than this, then it should order its researchers to dig up another military great-saying like "unconditional surrender" and go home to prepare for a thirty years' war.

Of course the public may be told that Quebec is dealing only with immediate military decisions. We do not believe it. The logic of the situation, the impending dissolution of the Axis and the approach of the moment when a decision as to the nature of postwar Europe must be reached requires that political questions of fundamental import be faced and answered now. Reduced to their simplest form, those questions concern the one great issue: Will the Anglo-Americans declare for postwar Europe a policy which Russia will approve and accept, or will they try to impose a policy which Russia will do her utmost to block now and to overturn tomorrow?

No official announcement of this choice on which the fate of the future hinges may come from the men operating behind the thick curtain of secrecy which shrouds Quebec. But if subsequent developments should prove that the conferees have rejected the first and chosen the second of these two courses, we believe that the American people will hold their own representatives answerable to the indignation of an aroused electorate. Regardless of obstacles, theirs is the responsibility for acting to prevent the Third World War before the second is ended. That can be done by reaching an understanding with Russia.

Time Is the Bua

IN VAIN we seek to measure Time
With clock, with calendar and years,
Or weigh it in our puny scales
Of mirth and tears.

But who can tell when Time began?
Who knows how swift the end may be?
Time is the bud whose blossom is
Eternity.

JOHN RICHARD MORELAND.

The Second Article of a Series Drawing a Balance Sheet on Japanese Evacuation

Our Two Japanese-American Policies

By Galen M. Fisher

THE POLICY adopted toward the Japanese population on the west coast was a compromise between sound Americanism and compliance with hectic popular pressure. Now that the situation has cooled off, it is both possible and profitable to examine it critically and to contrast it with the course that was followed in Hawaii.

When the Pearl Harbor disaster left the west coast exposed, both the government and the public rightly demanded protection against invasion. This protection was held to be solely a military problem. But it is now clear that it was not exclusively a problem in physical military defense. If it had been, then the summary mass evacuation of residents of one race, the Japanese, might have been justifiable. But the situation was shot through with delicate social and international factors, almost as vital to winning the war *and* the peace beyond as the physical military factors. The war department is not supposed to be qualified to handle social and international factors. The national administration should therefore have conditioned the power given to the military so as to make sure that those factors were properly handled. If that had been done, the unfortunate repercussions of the evacuation among our allies in Asia would have been averted. More important, constitutional rights would have been more fully maintained, and the evacuees would have been honored, if not compensated, for the sacrifices they made in the national interest.

Where the President Failed

Whose duty was it to check the hysterical popular pressure for indiscriminate and precipitate evacuation of the Japanese? That duty rested on many persons, public and private, but in the national emergency only the administration could adequately cope with it. Sobered by danger, the people as a whole would have heeded a stern appeal to refrain from lawlessness and to honor the Bill of Rights, if it had been issued by the President and backed up by the secretaries of war and the navy and the Western Defense Command. Failure to make this appeal was a lamentable oversight. Attorney General Biddle and Governor Olson of California did issue such appeals, but they alone did not carry sufficient weight to check the anti-Japanese campaign that began suddenly five weeks after Pearl Harbor.

There is much to commend in the execution of the evacuation by the Western Defense Command, but much to condemn in its rejection of selective evacuation. That a selection could and should be made, where the Japanese lived, by hearings or other legal processes, was from the outset the conviction of many representative citizens. But thistles were sown, and thistles have been and will long be reaped. It has proved impossible for the War Relocation Authority and all the voluntary religious and social agencies working for the evacuees to do more than reduce the number of thorns.

For some weeks it was taken for granted by nearly everyone of standing on the coast that the military would move only a fraction of the Japanese residents, since the FBI had promptly arrested all suspected and dangerous persons. What led to total evacuation? Many factors. Among them were the false rumors from Hawaii, the sinister campaign already referred to, the danger of invasion and fifth column aid and fear of mob violence to Japanese residents.

One Man's Prejudice

But one other factor, which was probably of considerable importance, has come to light: the apparent anti-Japanese bias of the then commander of the Western Defense Command. This bias was suspected at the time by some observers, but not until fourteen months later was the suspicion apparently confirmed. For on April 13, 1943, General DeWitt was quoted by the Associated Press as having said at a hearing of the House naval affairs subcommittee on housing: "It makes no difference whether the Japanese is theoretically a citizen. He is still a Japanese. Giving him a scrap of paper won't change him. I don't care what they do with the Japs so long as they don't send them back here. A Jap is a Jap." Although no denial of this statement has ever appeared, it still seems incredible that the highest representative of the army on the coast could have gratuitously insulted an unfortunate body of citizens and cast aspersions on citizenship in general.

What happened on the west coast might then be summarized as follows: Confusion as to policy but public restraint toward all enemy aliens and Japanese-Americans for weeks after Pearl Harbor; then sudden agitation for total evacuation of Japanese, countered by demands for selective evacuation; then threats of violence against resident Japanese; finally, the decision by the military to evacuate some 70,000 citizens and 40,000 aliens of Japanese race without hearings or evidence of misconduct. The evacuation was executed without harshness. Its hardships were tempered by the services of church and other groups and by kindly individuals. The evacuees were confined in assembly centers, then in relocation centers located mostly in desert areas where accommodations are primitive. Now efforts are being made by politicians and "patriotic" organizations to disfranchise, exclude from the coast, or deport evacuees. The WRA policy in the centers has been and is democratic and humane. The war department has authorized formation of a nisei combat unit, but registration for the unit has been bungled. Inland resettlement of approved evacuees is being pushed by WRA, with the aid of civic and religious groups. Resettlement is being slowed up by the reluctance of the

evacuees, especially the aliens, to go out in face of uncertain prospects and public antipathy.

We turn now to Hawaii. There, martial law was declared soon after Pearl Harbor and General Emmons became military governor. About 37 per cent of the islands' population is of Japanese ancestry. One might therefore have expected a more drastic treatment of the Japanese than prevailed on the mainland. The contrary was the fact. General Emmons as well as civil officials and leaders of public opinion did all in their power to preserve the self-respect of the Japanese residents. Only 390 persons of Japanese extraction were interned, and half of those were consular and other officials of Japan. A few hundred others were evacuated to mainland relocation centers. The remaining 159,000 Japanese were treated like all other inhabitants, although the intelligence services and the large body of unquestionably loyal Japanese remained alert to discover signs of disloyalty anywhere. Lieutenant Commander Coggins, in the June 1943 issue of *Harper's Magazine,* says: "By their actions an overwhelming majority of Japanese-Americans have shown hatred of the enemy and have made brilliant records in all of the war effort in which they have been allowed to participate." General Emmons and other officials have repeatedly acknowledged the indispensable part played by the Japanese population in rebuilding Pearl Harbor defenses, in donating blood, in buying bonds and producing food. To be accurate, there have been many instances of minor friction, especially between lower military officers or newcomer Caucasians and the Japanese, but these have not seriously marred the general harmony. An interracial committee in the morale section of the military government has been effective in averting trouble.

The Varsity Victory Volunteers

A dramatic illustration of the happy results of trusting and respecting the Japanese population is the story of the "Varsity Victory Volunteers." Soon after the Pearl Harbor attack, sections of the army and of the public felt uneasy over the fact that nisei members of the Territorial Guard or militia were protecting vital installations. Tactfully, the guard commander discussed the situation with the nisei members. They agreed, though not without deep chagrin, that they should be inactivated. But 155 of them resolved to find a way to evidence their patriotism. So they wrote a petition to General Emmons which ended with these words: "Hawaii is our home; the United States our country. We know but one loyalty and that is to the Stars and Stripes. We wish to do our part as loyal Americans in every way possible and we hereby offer ourselves for whatever service you may see fit to use us." The general was pleased and made them a labor corps with the engineers. For more than a year these V.V.V.'s rendered most efficient service. The press filled columns with their pictures and accounts of their doings. President Gregg Sinclair of the University of Hawaii termed V.V.V. "the most honored initials in Hawaii." When the lists for the combat unit were opened in February of this year many of the V.'s rushed to volunteer.

The litmus-test of the two policies—trust and respect in Hawaii, and mass evacuation and expressed or implied distrust and disrespect on the mainland—was the comparative response to the chance to volunteer for the combat unit. In the ten relocation centers, only 1,300-odd volunteered; in Hawaii, 9,600. The 50 per cent larger Japanese population of Hawaii does not alone account for the difference. The basic reason was the difference in government policy and public attitude there from what obtained on the coast. More specifically: (1) In the centers, there was confusion because a registration for release was held simultaneously with that for the combat unit. There was also general resentment because Question 28 of the registration questionnaire required the alien evacuees to renounce allegiance to Japan, thus leaving them men without a country, since America debars them from naturalization. Only after a week was this question withdrawn. In Hawaii there was no confusion or bad feeling, because the registration was solely for the combat unit. (2) On the mainland, the nisei had been depressed by public abuse and opposition to their settling inland and, later, to their return to the coast. (3) The nisei volunteers in Hawaii, unlike those in the centers, had no reason to worry about the future of their families.

Coastal Policy Costly

Economically, also, the contrast is marked. The policy pursued in Hawaii enabled the Japanese to continue producing 90 per cent of the food raised in the islands and to play a leading part in defense work and other occupations. On the mainland, confinement of the evacuees withdrew not less than 45,000 working adults from normal production, at a loss, for the first year, of approximately $70,000,000. Another $70,000,000 was sliced from the federal treasury to maintain the centers. The loss would have been still greater had not some 14,000 evacuees been allowed to go out to work on farms, nearly 10,000 of them to help save the sugar beet crop, thereby supplying a year's ration of sugar for 10,000,000 people.

The cynic may hold that the Hawaiian policy was due not to liberality but to necessity. He may claim that it would have been impossible to get ships to evacuate 160,000 Japanese, and that the economy of the islands was utterly dependent on them. This is true. Yet the fact remains that the tradition of racial fair play and the social wisdom of the authorities lifted the policy from negative necessity to positive statesmanship. In support of this interpretation, note these words of the chief of military intelligence, Colonel Fielder, in an address given last March:

> Does anyone believe for a moment that any of the Axis crowd would give one of enemy race a fair chance to prove himself? Yet that's what was done in Hawaii, and so far it has proved militarily sound. That the situation is working out well is a tribute not only to wise administration, but to tolerance on the part of the rest of our good Americans here. . . . It would take much too long to tell you of the many concrete ways in which many of these people who were put on the spot have proved their love for America and have helped solve an otherwise ticklish military problem here. For the information of all who might be misled, there is none among us who has been led into this policy out of a mawkish sentimentality or gullibility. . . . Americans of Japanese blood . . . are Americans, and until they prove (or show themselves dangerously capable of proving) traitorous, they should be treated as Americans.

On the west coast, sincere defenders of the evacuation policy contend that it was inevitable because of the twin

dangers of fifth column activity in aid of the expected Japanese naval invasion, and violence against residents of Japanese race by Filipinos and Americans enraged over Nipponese army atrocities. Both these dangers were felt by nearly everyone to be real. Yet the Hawaiian military command, confronted by the same dangers in greater degree, refused to apply the weak-kneed device of "protective custody" or to shut up any Japanese residents except the 390 known or suspected subversive persons. Constructively, the military government formed a morale section, expressly to forestall interracial disunity and mob violence. Then the military and civil authorities applied their full force and prestige to check hysteria and violence against the Japanese residents. This policy won the grateful and ardent cooperation of practically the entire Japanese population. There is abundant reason to ask whether a similar policy could not have been applied to advantage on the mainland.

Two Japanese-Americans

Thus far we have dealt so largely in generalities that the reader may have failed to see between the lines the sensitive brown faces of the thousands whose lives in Hawaii or on the mainland are being blessed or cursed by these contrasting policies. Two stories may serve to make more vivid what happened to a vast number of individuals.

A Japanese-American pastor on the island of Kauai, T.H., rendered invaluable aid to the authorities during the trying year after Pearl Harbor. As soon as the formation of the nisei combat unit was announced, he made strenuous and finally successful efforts to be appointed a chaplain to the unit. He was much impressed by the anxiety of his young parishioners and friends as they awaited the outcome of the physical examination on which hinged their admission to or rejection from the unit. He wrote: "When a 'reject' was called, his facial expression changed, his eyes were ready for tears, and he said: 'Why am I rejected?' . . . The quota was filled, and 20 who were able-bodied had to return home. Their feet were heavy. They shouted their protests. A white soldier in camp told me: 'My God! I never saw a crazy bunch like this before.' The white cook exclaimed: 'I would really like to cook for these fellows. They certainly cooperate.'" Some weeks later, the same pastor wrote: "My mother and I sat anxiously thinking about the prospect of my youngest brother's induction into the unit. The next day he was called. That evening I met my mother and she had happy tears in her eyes. She said: 'With six sons, one at least should be in the army besides you. As a mother who has received so much from America, I can now walk the streets with head erect. I am mother of a son in active service.' She spoke as if God had whispered, 'Well done.'"

Contrast that with this and draw your own conclusion: In southern California lived a nisei, a veteran of the United States army in World War I. He had been decorated for bravery and was head of an American Legion post. He was evacuated, but he kept his chin up and rallied all the nisei veterans in the relocation center to form a Legion post. They sent in their application for a charter and were heartsick when it was denied. About the same time, the charters of several all-nisei posts were canceled by the Legion authorities. These incredible rebuffs, added to the dismal life in the center, the blind-alley prospect for the future and the widespread "hate-campaign" against all "Japs," ultimately soured his spirit. He still loathed militarist Japan as much as ever, but he began to lose faith in the America for which he had repeatedly risked his life. He became a leader in stirring up trouble in the center, a carrier of disaffection, one of the many frustrated and disillusioned spirits.

This is the second in a series of four articles on the situation of Japanese-Americans by Mr. Fisher. The next article will appear in an early issue.

Sponges on Spearpoints

By E. Stanley Jones

THERE was one humane spot in the dark cloud of cruelty that hung over the scene at Golgotha. It was the sponge. The sponge with its deadening drug would soothe the tortured nerves of the crucified. It was a token that there was a spark of compassion left in human breasts.

But Jesus would not take the sponge. He refused it, say two of the Gospel writers. He would match his courage against the tragedy of that hour. They had denied him justice in the judgment hall. Now they would be kind to him on the cross. He refused the kindness, for charity without justice is an insult.

But there was something else involved in his refusal. The sponge was given to him on a spearpoint: "So they put a sponge . . . on a spear." Back of their charity was the spearpoint of domination.

We wonder why labor is not content with its wages and demands more and more. "They are never satisfied, no matter how much we give them," complains the puzzled industrialist. Why is labor dissatisfied with its wages, however high they may be? For the simple reason that labor senses the fact that back of the sponge of wages is the spearpoint of domination. Capital has the right to hire and to fire labor. Labor is a commodity to be bought or dropped at the will of capital. Capital owns the tools of industry, and labor can use those tools only at the will of the owner. As long as that condition exists, there will be discontent and revolt. The only way out is to put labor on the same level with capital on a cooperative basis. When capital and labor cooperate in production, in management, in profits and losses, then and then only will we have peace and progress in industry. For

then the spearpoint of domination will be gone and there will be equal justice.

In our treatment of the Negro we are willing to be kind, but we are unwilling to be just. Many white people, lacking sympathetic imagination, are completely unconscious of the spearpoints that pierce the soul of the man of color in our civilization. They attribute the unrest among colored people to "agitators." But the agitators are the unconquerable instincts of mankind which refuse subordination and slavery and revolt against the daily reminders of that subordination. Withdraw the spearpoint of domination, as the New Zealander did with the Maori, and relationships will be natural, cordial and unstrained.

Good Government or Self-Rule?

In the areas of the world where white imperialism has been in operation, many beneficent sponges are being offered to subject peoples—education, roads, railways, telegraphs, postal systems, in fact all the apparatus of modern civilization. "Why aren't they content with these things? Look at what we are doing for them," stutters the puzzled imperialist. He puts their discontent down to "agitators," to "base ingratitude," to a spirit of "biting the hand that feeds them," to "never knowing when they are well off." All of which may have some truth in it, but it overlooks one thing: back of all these sponges of benefit offered to subject peoples is the spearpoint of domination whose prick they constantly feel. You have to put yourself in their place and feel as they feel before you can understand. Only then will you know what they mean when they say, "Good government is no substitute for self-government."

When Mahatma Gandhi was about to launch his first civil disobedience movement, I wrote to him begging him not to do it. I felt that there were too many dangers involved. He wrote in reply: "May I assure you that I will not launch this movement without a great deal of prayer and searching of heart. You perhaps have no notion of the wrong that this government has done, and is still doing, to the vital part of our being. But I must not argue. I invite you to pray with and for me." Note the words: "the wrongs . . . done . . . to the vital part of our being." His sensitive soul was writhing on the spearpoint of domination. No amount of good things offered on sponges could take away that central and fundamental fact.

Where Some Missionaries Fail

The onlooker does not see that fact unless he can put himself into the other's place. Even missionaries, who by the very nature of their calling are supposed to have sympathetic imagination, often fail in this respect. One reason is that they have been used to dominating converts in mission compounds—for the converts' own good, of course. They wonder why the converts are not more grateful. They carry that same spirit over into national affairs and wonder why Indians are not more grateful for the Pax Britannica. They lack the sympathetic imagination to feel the pressure of the spearpoint.

Intelligent and outstanding Western Christians have been puzzled and resentful at India's failure to accept the Cripps proposal. They say that self-government was offered India and India would not take it. Now, they assert, the problem is not to induce Britain to give self-government, but to induce India to take it. But what was Britain's offer? To grant dominion status while reserving defense. In essence, Britain said: "You can govern yourself but you cannot defend yourself." India could not take self-government on a spearpoint of domination.

Suppose Britain had said, "We will give you self-government, including defense." India would have turned around and answered: "Yes, we're grateful, but we will have to have your help in defense. You have had to defend us so long that you cannot suddenly turn the task over to us in time of war with the enemy at our gates. We are unprepared, for you have kept us unprepared. Let Wavell stay and we will appoint a defense minister who will coordinate our resources with those of the Allies." In that case, India would have been behind the Allies to the last man (except, of course, for convinced Gandhians, who do not believe in military methods). The spearpoint was not withdrawn, and India refused the offer. Every responsible body in India—the Moslem League, the Congress, the Mahasabha and others—rejected the British proposal.

Keep Control of Purse

There is another consideration. To reserve "defense" meant that about 75 per cent of the revenues of India would be in British hands—for approximately that amount goes for the military. Thus about 25 per cent would be left the Indians with which to begin self-government. How could India begin self-government with only 25 per cent of its revenues under its control? Is that an offer of self-government? Let Japan offer the whites the return of Malaya on those terms, and see what they would say! And yet responsible men continue to declare that self-government was offered India and India would not take it.

Besides, whoever controls the military has the final power. Would the military be handed over to India at the end of the war, or would some reason be found for withholding it? India was not sure. This shows suspiciousness? Yes, it does. Subject peoples have found that imperialism will give anything, literally anything, short of withdrawing the spearpoint of domination.

A good deal is made of the fact that the viceroy's council now consists of Indians. But the viceroy's powers remain intact. He is not responsible to the Indian legislature. When a British high court justice ruled that the imprisonment of the national leaders was illegal (thousands of India's leaders have been imprisoned) the government was not in the least upset. The viceroy could make it "right" by "certification." The viceroy's word makes an illegal act "right."

Anything except the withdrawal of that spearpoint will be granted. Ask for its withdrawal, and the sponges will fall away and the point will pierce your side. Just a week ago a letter came telling me that Chand Pundit, niece of Jawaharlal Nehru, former minister of the local self-government of the United Provinces, was shot down as she headed a procession for the cause of freedom. This nineteen-year-old college girl, a student of the Isabella

Thoburn College at Lucknow, was not content to take only the sponge of education from the West. But when she asked for her country's freedom, the answer was the modern equivalent of a spearpoint—a bullet.

We were hated in the Philippine Islands until we said we would withdraw the spearpoint of domination and set a date for freedom. All the good things we offered were taken sullenly and with silent resentment. Our schools, our roads, our communications—everything was canceled out in the mind of the Filipino by the spearpoint of domination pressing into his soul. When we withdrew the spearpoint, the things we offered in the bare hands of equal brotherhood became a boon and a blessing, and the giver was respected and loved. Societies grew up to keep the contact with American culture.

Let us take this lesson deeply to heart. Our future relations with the world depend on it. If we go out to try to dominate the world, even in the interests of the world, we shall be hated. Those who advocate the "American century," which apparently means substituting American imperialism for the old imperialism, are heading us for hatred and war. The world does not want to be dominated, however beneficently.

Christian missions backed by imperialism are looked on with suspicion and hatred. The benefits they offer are rejected, or accepted in a sullen spirit. From behind all mission programs must be withdrawn the spearpoints of domination, however subtle. We must go out with bare hands to become the servants of all.

Thus we as a nation are led to the open door. That open door is for us to go out to the ends of the earth as the humble servants of all. The world, shattered and broken as it is, will need that service. To give it will in some measure be atonement for the sins of the white man who for years has been offering sponges on spearpoints. Thus we can save our own souls and help to reconstruct the world.

If we choose this way, along with it comes the assurance that the servants of all will become the greatest of all. They will rise to the top like cream—not because they want to, but because in the nature of things they just *will*. The future of the world is in the hands of the servants of the world. If the colored peoples serve the world better than the other peoples, they will become the greatest—and ought to. If the white peoples serve better, they will become the greatest—and ought to. Service is the open door to greatness. Will we be great enough, wise enough, to go through it?

America's Gifts to World Order

By James McBride Dabbs

AS has been remarked, the United States is in danger of embarking after the war upon a new isolationism, the isolationism of power. The attitude is expressed by the colloquial "Somebody's got to keep the world straight, and it looks like it'll be us." It is the attitude behind Secretary Knox's demand for American-controlled bases over the entire Pacific.

It is a proud, extreme attitude; comparable indeed in its pride to the nazi attitude, to destroy which we are smashing Germany now. Its extravagance is suggested by the fact that there is an opposite attitude current in the United States—the attitude that we cannot make any suggestions about the postwar world until we learn what our allies are going to do. As if we were some tiny nation on the outskirts of the world, instead of one of the greatest and freest nations on earth!

On the one hand senseless pride; on the other self-distrust—both indicative of our lack of understanding of ourselves and of our place in the world.

Measuring Our Capacities

Yet, if we are going to succeed in the postwar world, if indeed the postwar world is going to succeed, we must know what we can and must do. We must know what we are. That the United States, with its 130,000,000 people, its democratic history, its vast resources and its machine equipment, will take a position of leadership, there is no question. But whether we lead toward peace or toward another war depends in large part upon the wisdom that we bring to the task. And the most pertinent wisdom we can have is of ourselves and our capacities. What are we and what can we do?

We are perhaps the most skilled people in the world in the handling of material forces. We bridge the impossible rivers and dam the impossible torrents. We have carried on in this country an endless warfare for freedom, but it has been for the most part a warfare for freedom from the pressure of nature and for power to control nature. We did fight a war for freedom from people. But we fought this war largely to clarify the existing situation; we were already largely free from British interference in this new country.

During most of our history, freedom as regards people has been mainly a consequence of our situation vis-à-vis nature. It was to nature that we were bound and from nature that we would be free. Furthermore, not having to be particularly concerned that other men might enslave us, we have been little concerned that our actions might enslave them. They, like ourselves, had this vast natural theater to move in. Everybody was pretty well able to take care of himself.

Theoretically, then, we believe that men should be free; but we have no large practical experience in the social implementation of freedom. Our conflicting attitudes toward the postwar world express both the extent and the limitations of our experience. We shall run the world: there speaks our material success. We must wait to see what our allies will do: there speaks our ignorance of what people, ourselves included, really want.

One of the most thoughtful analyses of the American

character and of America's consequent place in the new world is to be found in Margaret Mead's book, *And Keep Your Powder Dry*. Miss Mead is an American anthropologist of note. I find myself largely in agreement with her analysis of the American character, but when she outlines our place in the postwar world—a place of leadership of course—I grow doubtful. If we are what she says we are, I cannot see how we shall do what she says we can do. What does she say we are, and what are we fitted to do in the postwar world?

Among our most important characteristics, says Miss Mead, are our habit of success and our rather extreme disregard for the past and concern for the future. "Tomorrow is a day," say the harvest hands at sundown. There is no doubt that this emphasis upon the future and this faith in our ability to do great things are invaluable characteristics for leadership in the world of tomorrow. I agree entirely with Miss Mead here.

Postwar Contributions

But when I consider her comments upon the American's attitude toward work, skill and human values, I find myself becoming doubtful. Our special ability, she says, is analysis. It will be primarily our function in the postwar world to analyze the contributions that the various peoples can make to a world civilization, to bring to general notice the values they have created, and to lead in the invention of institutions for conserving these values.

In the past, she says, we have shown our analytical ability chiefly in the handling of things. When we came to this new land, we left behind us necessarily the skills that we had developed through hundreds of years in Europe. We ceased to be specialists and became perforce jacks-of-all-trades. Later, when we wanted craftsmen, we imported them from Europe: weavers and rugmakers, blacksmiths, spinners. We analyzed their skills, without really understanding them, and invented complex machines to take the place of human hands and fingers. "We substituted an ability to analyze and build for the ability to feel and be something different from ourselves."

So now we make a thousand items where the craftsman made one. Ours are a little less perfect perhaps, but they will do. Miss Mead admits the weakness of our mechanical contribution. "Because we lacked the kind of cultural perspective which gives depth to life, we often used this special assembling skill of ours cheaply . . . we often built something which was not worth building."

Nor did we cherish the values which the skilled craftsmen of Europe brought to us with their skills. "Their skills we could use, they brought us money; but their values we threw aside like empty husks."

Shallow Values

However tragic this blindness of ours may have been for the immigrant craftsmen, it would not have been so tragic for us if the values we ourselves pursued had been more real. It is Miss Mead's failure to judge correctly the shallowness of these values that disturbs me most. Certain incapacities which she mentions seem to me fatal to that leadership which she says the American should assume. The American is not a craftsman, she says; has never been one. To him "the fact that work is well paid and the thing to do is more important than what it is. . . . We can put down as one characteristic of Americans a flexibility, a willingness to tackle any task, learn any new skill, quickly, easily, without deep involvement. . . . The man who has shifted, easily and unworried so long as the pay was good, from one job to another, has no deep respect for himself as a virtuoso or for the mysteries of the skill of which he so lately knew nothing. . . . His faith lies . . . in himself as a responsible and intelligent being, able to adapt himself quickly to new circumstances."

This makes us ready for any future—provided only it is successful. Miss Mead herself makes the proviso. We are conditioned to success, she says. We must have faith in success at the beginning, and must realize success at the not too distant end.

Miss Mead makes success—recognized, money success—the keystone of our lives. I hope—indeed, I am inclined to think—she overstates the case. I cannot imagine farmers generally building upon this foundation. Farmers are proverbial failures, yet they keep on farming. It is only recently, in the days of the Washington farm bloc, that we have begun to think otherwise. Robert Frost speaks for farmers when he says, "Something has to be left to God"—meaning success. I think Miss Mead is overinfluenced by industrialism. But to the extent that the nation is becoming industrialized and ceasing to be agrarian, her judgment is possibly correct.

Lives on Unstable Foundations

What is more significant than our dependence upon success is the kind of success we depend upon. We accept that work as ours, Miss Mead says, which is well paid for and the thing to do. We shift from task to task without any deep involvement. We have faith in ourselves because of our quickly learned, half-ignorant control of the world through various jobs. Such faith is, in my opinion, insufficiently based. It is shallow, and the life built upon it is unstable. When such a man begins to lose control, when his hand trembles upon the lever, he will look out in growing fear upon the world. For he has never had faith in the world; he has never really known the world sufficiently to have faith in it. When he falters the world begins to spin about him.

But the craftsman—or any man who works in the craftsman's spirit—has worked with the world, and has come to have faith in the world as the counterpart of himself. He and the world work together. He does not so much control the world as he is in partnership with it. He has become deeply involved in it; it has supported him, and he trusts that it will support him still.

The American, says Miss Mead, works without deep involvement. He is detached from his job, and easily detachable. Supposing he is successful—and he has to be successful—what does it mean to him? Is he any better equipped now to be a person, to live with persons, to move with profound assurance through this mysterious world? I do not see that he is.

Consequently, I do not see how he can bring to his inevitable world responsibilities of tomorrow anything like the commanding leadership that Miss Mead suggests. He can bring his faith in the impossible, his willingness to try new things, his inventiveness as regards the physical world.

He is perhaps the world's best physical engineer—we agree upon that. But is he a social engineer? I refer of course to the average American. Our mechanical engineers strive and succeed because of the diffused mechanical ingenuity of the American people. Is there diffused among us such a spiritual ingenuity as would lift our social engineers to success?

In physical engineering the only values involved are physical values—the strength of wood, steel, aluminum. But social engineering depends upon a knowledge of spiritual values. Spiritual values to be effective must be known; they cannot merely be known about. The physical engineer proceeds through a detached analysis of the problem and the available materials; he need not be involved in the work. The social engineer must have the ability "to feel and be something different from himself." This is the very ability Miss Mead says we Americans have sacrificed. The physical engineer has only to build the bridge he is told to; the social engineer has first to imagine what country we wish to enter and what river flows between and how to go from here to there.

Where Self-Distrust Enters

As Emerson said long ago, our chief weakness is that we do not trust ourselves. This distrust is due to the fact that we do not know ourselves, and our lack of self-knowledge is the result of our longtime interest in manipulating the world, not in understanding it (and incidentally ourselves). Because of our self-distrust, we swing from the extreme of being willing to police the world alone to the other extreme of being afraid even to state the terms upon which we will cooperate with our allies.

We need to recognize that between these two extremes lies a middle ground, in which our greatest contribution to world order lies. Our willingness to police the world is a virtue inflated to a vice. The virtue is our ingenuity and ability in the use of force; the vice is the temptation to use force against men as against nature. If we will bring down our sights a little and focus upon the vast material world—with its rivers to be dammed, its ores to be mined, its water, land and air to be navigated—we shall be in our proper field. There we know what can be done, and we know that we can do it.

Only we must remember—we have no license to run wild through the world as physical engineers. The generation of horsepower is not enough. If we would conserve the world values now existing—and if we desire a human world order we must, as Miss Mead says, do this—we must proceed more cautiously than we have ever proceeded among ourselves. We could take those European craftsmen who came to live with us, reproduce mechanically their individual skills, and permit those skills and the accompanying values to wither away. We could do this, even though it was a tragedy to them and a loss to ourselves. But we cannot so easily shape the people of entire nations and continents to the American ideal of any job just so it pays. Nor, for that matter, to the American expression of democracy. Thank God that we cannot! For that would be to reduce the rich pattern of human life to one dead level.

Let us therefore not try the impossible, the godlike task of remaking the world in our own image. Let us not try any variant of this—for instance, keeping the world in order by means of American military bases scattered around the globe. But let us have no fear of offering to the world the gifts which are ours. Chief among these are the habit of success, faith in the future, and the belief that the job that needs to be done can be done. Next, and of almost equal importance, is the Yankee ingenuity that gets the job done. These are our real gifts to the coming world order. With these, it is not necessary to offer gifts we do not have.

BOOKS

Mortised and Tenoned in Granite

LAND OF SUSPENSE, VISITATION GLIMPSES OF NORTH NORWAY. *By Eivind Berggrav. Translated from the Norwegian by O. Herbert Aanestad. Augsburg Publishing House, Minneapolis, $1.50.*

BERGGRAV is the heroic bishop of Oslo and primate of the Norwegian state church, who has been the chief rock of resistance to the nazification of Norway and the domination of church and school by the invaders. For about ten years before the war he was bishop of Haalogaland, a diocese which includes all northern Norway to and including Spitzbergen. There can scarcely be in the whole world a more intricate tangle of mountains and sea, fjords and fjelds, rocky islands, stormy ocean, inaccessible cliffs and inhospitable shores. Yet the area is sprinkled with tiny settlements, fishermen along the coast, Lapp villages in the mountains near the Swedish border, for northern Norway is only a shoestring along the Atlantic, until it widens slightly toward the top of the map and hooks around North Cape to run a hundred and fifty miles along the Arctic shore, which is even worse than the other. A few of the villages are big enough to be called towns—Tromsö and Hammerfest (the most northerly town in the world) on the Atlantic, Makkaur and Vardö on the Arctic (Makkaur is only a tiny village, but more of that later), and Vadsö on Varanger Fjord at the very end of Norway. It would be superfluous to say that the people are a hardy race. Hardihood is a condition of survival. Bishop Berggrav's book shows how their hardiness manifests itself in normal times and—this is the real point—what religion means to them. Ostensibly it is a book about the people of north Norway; actually it is a book about religion.

One immediately asks, How could the bishop, confined like a criminal by his nazi guards and isolated from his people, smuggle a manuscript out of the country, even though it makes no mention of current or recent events? The obvious answer is that he did not have to smuggle it out. Apparently he wrote it at Tromsö in 1937, and one may guess that it was published in Norwegian at about that time. In that year he was "translated" to Oslo, and more recently the book was translated into English and given a title that is more appropriate now than it would have been then. It has contemporary interest, first, because it pictures the solid structure of character and faith that underlies the resistance which Norway is now offering and, second, be-

cause it is the kind of strong, simple and sincere book that has the quality of indestructible permanence.

I must admit a certain favorable prejudice based on some acquaintance with the country described. Bishop Berggrav says great changes have occurred since his first visit to north Norway in 1910, because roads have been built, automobiles have come in and people travel less by boat, so that the old island churches are deserted. I can't imagine where they would put the roads, but he must be right. Ten years earlier, for no good reason that I now remember, I spent some weeks along this coast and in the country back of it in northern Finland (Finnish Lappmark), traveling not by the tourist steamers that go to North Cape but by sailboats, rowboats, mail packets and on foot. I know how friendly and honest these people are, how little they care for wind or weather, how cheerfully they cooperate in talk with one who knows little Norwegian and less Finnish or Lappish, and how tireless they are on a long trail. And I have attended service in a Lutheran church at a spot (Utsjoki) even more remote than any in his diocese. But even those without this background will appreciate the bishop's story of the dedication at Makkaur.

Makkaur, a village of 102 people, is on a cliff that rises sheer from the Arctic ocean about a hundred miles east of North Cape. You land, when you can land at all, by an iron ladder set into the face of the cliff. (It was too rough to land the day I sailed by.) For thirty or forty years the people of Makkaur had been saving their pennies to build a church and schoolhouse. For almost as long, old Hansen's father had been carrying knapsackfuls of soil from back in the mountains, there being none whatever at or near Makkaur, until he had enough to grow grass enough to feed one cow, then two cows; and old Hansen's mother, Peroline, had been moving rocks out of the way to clear a place for the church. State funds were granted to supplement the savings and the church was built. By this time "old Hansen" was over seventy years old. Everybody worked on the church and the money cost was low, but it was a handsome and substantial building. (I know these northern churches, though not this particular one, and know that they are built with dignity and for eternity.) Bishop Berggrav had charge of the dedication. He must tell the story:

> All that I have seen and heard and experienced since I came here has filled me with something I cannot designate as other than unworthiness and humility. It did not seem right that I should come rushing in here for a day and share in all good things, and that I should be the one to dedicate all that these good people had accomplished. I had learned how they had saved öre by öre since Peroline began to pick up stones. They had all helped, old and young. And in the actual construction of the building they all had lent a hand. It was truly their own church. They ought to have the right to dedicate it themselves. I disregarded the custom of having the clergy march in procession up to the altar and set the holy vessels and the books in their place.
>
> When in my sermon I spoke of the church and its furnishings, I gave its history from its beginnings to the present. There had been a church in Makkaur before this—first in the Catholic period and later a smaller one destroyed by the Russian invaders at the time when Makkaur had important fisheries and there was something worth plundering. But all this was in the nebulous past. Now we stood with the memory of Peroline and with the investment in a coming generation. I expressed thanks on behalf of us all. "And so I ask you, Peroline's now white-haired son, that you carry to the altar the Word of Life and place the Bible there, on the foundation that your mother's toil and prayer have cleared for the house of God here in Makkaur."
>
> The old man sat with the Bible in his lap. Then he arose and trudged up the few steps to the floor of the chancel, thence the whole length of the chancel until he stood before the altar. Then he laid the Bible on the altar so humbly and so delicately that we all felt a touch of emotion from the depth of our hearts—and he stood there quiet a few seconds. Neither he nor we found it easy to take leave of this moment.
>
> It was very quiet in the church during the old man's ceremony. But we had to continue.
>
> "And now I ask you, the children of Makkaur, to take the baptismal basin, over which all coming generations here in Makkaur shall be held, and carry it up and place it in the font."
>
> Two ten-year-old girls walked up through the church with the baptismal basin between them, lifted it above the font and set it in place.
>
> In the same way, the minister walked up to the altar carrying the chalice.
>
> "Now we can light the candles in Makkaur chapel. I ask you, building foreman Aasjord, who have stood watchfully by, blessing every plank that has been built into this house, to go forward and light the altar candles for the first time."
>
> His hand shook as he struck the match and lifted the little flame up to the altar candle, which was born to life and quietly increased. Then he walked humbly around behind the altar. We sat there and saw him light the other candle—two quiet flames which held the attention of all.
>
> The commissioner said afterward, "That moment was almost too impressive."
>
> Yes, it was the reality of it all which made the tense moments. That out of which this issued was the generations, the people, the primitive forces behind it all; it is fidelity and a pledge to conditions of life under which we others would break down—courage and faith, fantasy that grows among rocks.
>
> For public officials such a day is full of wonder. There we sat, we three who had worked together in perfect harmony in everything—the commissioner, the school director and I—we who, in a way, had it in our power to permit this enterprise to be realized. I think we all three sensed how quietly serving our positions were. For here we met real life, that which we as public officials served; the active life of the people, the fundamental realities upon which society builds. We had been permitted to be the instruments, had only removed some obstacles that stood in the way of that which must grow. Now we sat there and observed the growth, and rather asked for permission to be admitted and not left outside. We were with our superiors, but they did not exclude us.

So wrote the Bishop of Haalogaland, who is now Primate of Norway. With such a priest and such a people, is it any wonder that Norway stands firm?

W. E. Garrison.

Books Received

The New Europe. By Bernard Newman. Macmillan, $3.75. (To be reviewed.)

Education at the Crossroads. By Jacques Maritain. Yale University Press, $2.00. (To be reviewed.)

Challenge to Freedom. By Henry M. Wriston. Harper, $2.00. (To be reviewed.)

How the Church Grows in Brazil. By J. Merle Davis. International Missionary Council, 156 Fifth Ave., New York, $1.00. This "study of the economic and social basis of the Evangelical [Protestant] Church in Brazil" revolves about the surprising statement (on page 72) that "the Evangelical Church in Brazil is probably growing faster than in any other country in the world." The book describes the country and the people, depicts Protestant religious activities, and gives reasons for the remarkable growth. Add this to the bibliography on "Should Protestants get out of Latin America?" State department please note.

Janissa. By Robert Thomas Newcomb. Destiny Publishers, Haverhill, Mass., $3.00. "A novel of Egypt and Palestine" (69-70 A.D.), with British-Israel coloration, moving through a welter of melodramatic incidents to a climax in the discovery of the secret

meaning of the Great Pyramid, that miraculous "gospel in stone," which is that "Jesus Christ was the Head-of-the-Corner."

War, Babies and the Future. By William Fielding Ogburn. Public Affairs Committee, 10 cents. A pamphlet presenting a study of population tendencies and their relation to reconstruction, by an eminent sociologist.

Sweet of Colorado. By Wayne C. Williams. Revell, $2.00. (To be reviewed.)

The Soul of a Nation, The Founding of Virginia and the Projection of New England. By Matthew Page Andrews. Scribners, $3.50. (To be reviewed.)

Successful Church Publicity, A Guidebook for Christian Publicists. By Carl F. H. Henry. Zondervan, $2.00.

Putting Your Church School Across, Blueprints for Growing Sunday Schools. By Basil Miller. Zondervan, $1.00.

Anchored Till Morning. By Millard A. Jenkins. Zondervan, $1.25. Sermons dealing with "end times and things to come."

God's Unspeakable Gift, The Jesus Paul Preached. By Perry F. Haines. Zondervan, $1.00.

How to Reach the Jew for Christ, Jewish Mission Correspondence Course, A Manual of Study for Christians Who Love the Jews. By Daniel Fuchs. Zondervan, $1.00.

CORRESPONDENCE

The Green Revolution

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to tell you that I think Ralph Borsodi's article in the July 28 issue, "Green Revolution," was the outstanding article of the year for your magazine. It seems to me that he got at the fundamental problems of our civilization in a way that you and Hornell Hart are not touching at all. I must admit I find your recent discussions grossly uninteresting. Borsodi pounds the nail home with telling blows that could be struck only by a man of prophetic spirit.

Methodist Church, WILLIAM C. STEWART.
North Bloomfield, Ohio.

EDITOR THE CHRISTIAN CENTURY:

SIR: The recent article by Ralph Borsodi attempts to blame mass production for the economic problems of the present day. It is very simple to prove his contention, he says, by simply figuring the cost of a loaf of bread. The joker here is that he has failed to put any value on the housewife's labor. It is certainly worth 2½ cents an hour to my wife to have the bakery do the baking while she is taking care of the children. If in addition you told her that she must give up her electric stove and cook with a pile of sticks on a fire started by rubbing two sticks together in a pan made by digging some iron ore out of the ground with her bare hands—but why go on! The whole thing is absurd. Of all the blind alleys up which theologians, social scientists and politicians have gone in search of the solution of poverty in the midst of potential plenty, this alley of Mr. Borsodi's is the blindest.

Jackson, Tenn. RAYMOND HAMMOND.

Japanese Not Wanted on Coast

EDITOR THE CHRISTIAN CENTURY:

SIR: I have followed with keen interest your comments and contributed articles on the Japanese problem. Mr. Kirby Page, who demanded in a recent number the return of the Japanese who are American citizens to their former homes, evidently did not think of the necessity of protecting these persons. The liberal immigration policy of this nation has brought to our shores and into our midst many persons who entertain bitter racial animosities, as illustrated by the Beaumont, Tex., and the Detroit, Mich., riots of recent date. It would be hazardous in the extreme, obviously, to return any Japanese, no matter what their legal rights may be, to the Pacific coast at this time.

Still further, the "zoot suit" disturbances in Los Angeles have been greatly exaggerated in the press, and the facts indicate beyond a peradventure that their fundamental cause is not prejudice against the Mexicans in our midst on account of race. This is doubtless one factor, but the chief element is the general disposition to exploit the workers regardless of race. Besides this, there is a sad lack of means of reasonable recreation and correction of crowded tenement conditions. In other words, it is sociological rather than racial.

Municipal Court, FRANK G. TYRRELL,
Los Angeles, Calif. Judge.

Is God Our Errand Boy?

EDITOR THE CHRISTIAN CENTURY:

SIR: Since the publication of Lieut. James C. Whittaker's book, *We Thought We Heard the Angels Sing,* much has been heard of remarkable religious experiences in desperate war situations. There has been approval, apparently, from all quarters within the church. But I should like to raise questions concerning three implications of the emphasis these stories give Christianity.

The first implication is that God is something on a par with an Oriental houseboy who fetches your slippers or brings you a glass of lemonade. God is identified as the one who sends fish and rain at the proper moments and after proper supplication. Is that our highest concept of the Omnipotent?

The importance of self is a second implication. The men on Whittaker's raft prayed—and I presume many others have done the same in similar circumstances—for the preservation of their lives. Their lives were spared, and that fact was interpreted as God's answer. But can a prayer for self be the foundation of a faith in the Christ who admonished his followers to forget themselves and give first concern to others?

The experiences also imply that it is up to God to get us out of whatever predicaments we may embroil ourselves in. Does God encourage the upward course of man by tampering with the wind and the fish, or does he inspire man to set out for himself to right the wrongs which keep him "short of the glory of God"?

It is a shallow religion indeed which depends upon God to run errands in the personal interest of each believer. Thousands who were once "church people" have seen their homes washed away upon that very sand when the wind failed to change and the fish failed to arrive on schedule. We are inviting similar torture for thousands more and raising up a crop of disillusioned cynics if we continue to hold out these modern miracles as the epitome of religious experience.

Elkton, Ore. EDWIN H. MAYNARD.

We're Still Hunting for the Culprit!

EDITOR THE CHRISTIAN CENTURY:

SIR: In the Christian Century of July 21 your correspondent, George Montgomery Read, writes that the "interpretation of history" that "makes Protestantism the scapegoat for every evil in modern life . . . is simply a matter of eisigesis." I agree with the sentiment but wonder at the word. Exegesis I know—the *bringing out* of all the meaning. Eisegesis I have heard of—the *bringing in* of alien matter. But eisigesis, who are you?

Could it be the compositor who twice made a slip, in the letter and in the title?

Dorset, Vt. CHARLES L. CARHART.

The Navy and the Seminaries

EDITOR THE CHRISTIAN CENTURY:

SIR: Please accept a belated word of gratitude for your championship of the freedom of the Christian churches in connection with the navy's proposed chaplain-training program. You have had enough commendations, perhaps, for this stand, but I have not seen one from a theological seminary teacher or representative. I do not speak for my school, not at present knowing its decision in this matter, but only for myself.

Andover Newton Theological School, JOHN W. BRUSH.
Newton Center, Mass.

NEWS *of the* CHRISTIAN WORLD

Britons Hail Fall Of Italian Foe

Radio Flashes News of Mussolini's End —Political Parties Discuss Conclusion of Their Wartime Truce

(Correspondence from England)

LONDON, July 27.—"Mussolini has resigned." These were the first words spoken on the radio yesterday morning. They marked the end of an age in Italy. Since 1922 Mussolini has been Italy. Now he is gone, "and none so poor as to do him reverence." Of such men Christopher Dawson says they are not the sources of the evil we see; "they are its creatures, not its creators. They are only men who have been carried to power on the crest of the wave of destruction." But there can be no recovery until these men are conquered. One is gone but the other remains.

* * *

Dawson Discusses the Judgment of Nations

If it fell to my lot at this time to name one book which should be read by all in church and state, I should name *The Judgment of the Nations,* by Christopher Dawson. It is a grave, wise and timely book, written without fear and without anger. Here we can learn what is the nature of that darkness which rests on the face of the earth. What we see, Dawson says, is an attempt to energize and unify human society from its lower depths—"to bring Jerusalem . . . into servitude to Babylon, the spirit of man degraded into the blind instrument of a demonic will to power. . . . This is the greatness and misery of modern civilization, that it has conquered the world by losing its own soul and that when its soul is lost, it must lose the world as well." One of the most valuable theses of this Catholic thinker is that the divisions of Christendom had their main source in social conflicts and it may be possible to reverse the process and to find in common social action a way of return to Christian unity.

* * *

Intrepid Nobleman Ends His Battle

The death of Lord Josiah Wedgwood takes from our political arena a man whose character is summed up, as was said on the radio, in the title of his autobiography: *Memoirs of a Fighting Life.* He was the grandson of the Wedgwood who founded the famous pottery. There was no war or controversy in his time in which Lord Wedgwood did not take part. Although at different times he belonged to the Liberal party, to the I.L.P., to the Labor party, he was never disposed to vote at his party's call unless he himself approved. He fought for Zionism, for divorce reform, for the taxation of land values; for to approve of a cause was for him a call to fight for it. He gave much of his time to the history of Parliament, of which he was one of the most popular members, none the less so because there was a touch of the knight errant about him. He visited America in 1941 to speak for the British cause.

* * *

Honors Bestowed On Churchill

Twice this week the prime minister received honors of which he must be proud. He was made an honorary fellow of the Royal College of Surgeons, a distinction rarely given to those who are not practicing surgeons. At the National Liberal Club a portrait of him, which had been damaged by a bomb but was now restored, was unveiled in his presence.

* * *

Campbell Morgan Resigns

Last Sunday morning a letter was read in Westminster Chapel from Dr. Campbell Morgan, in which he declared his purpose to close his ministry there at the end of August. He had spent two periods of service in that chapel, one of 13 years and the other of nearly 11. "Today," he said, "I am compelled to decide that I am not able to go on, conscious as I am of increasing weakness. The preaching has become a burden in anticipation and in exercise and so I must lay that burden down."

* * *

Parties Look to End Of Political Truce

When the last shot is fired and the contion of affairs which led to the political truce is ended, what will be the future of the political parties? This question has been put at the annual assemblies of the parties which have recently been held. The very fact that so much has been said concerning postwar policies has made it an urgent question. Stephen King-Hall says: "The new wine of postwar policies is making the corks pop out of the old political bottles." What is then to be offered to the customer? he asks. "Will it be a glass of new Tory bottled by Hinchingbroke and Hogg, or a bottle of Liberal milk from the Sinclair farm, or a mug of the near-beer of Attlee socialism, guaranteed not to intoxicate anyone, or a nip of communism neat?" EDWARD SHILLITO.

Missionary Expenditure Totals Large Sum

The national totals of giving to missions as reported to the International Missionary Council averaged $31,915,852 for each of the three years 1939, 1940 and 1941, according to a report of that body which appears in the current *International Review of Missions.* The figure does not include amounts from Germany, Norway and certain other countries which formerly gave substantial amounts. The sums given are reported as follows: Australia, $1,152,231; Finland, $107,803; France, $156,931; Great Britain, $10,246,080; Latin America, $2,941,924; New Zealand, $341,058; North America, $15,601,250; Sweden, $1,084,178; Switzerland, $284,397. The most notable increase came from Latin America.

Give Welcome to Nisei in Indiana

Disciples Mission Board Sponsors Tour of Churches—Many Hear for First Time of Relocation Need

(Correspondence from Indiana)

INDIANAPOLIS, Aug. 14.—The United Christian Missionary Society, Disciples national board of missions and education with headquarters in Indianapolis, recently carried out in the state a project of unusual significance. In cooperation with the War Relocation Authority, the society directed a 30-day visitation of rural areas of the state, seeking to discover the need for farm labor and the feeling of various communities with regard to the employment of Japanese-Americans. A study had shown that almost 50 per cent of the people in the relocation centers of Rowher and Jerome, Ark., were rural and that a pressing need was for relocation in family groups. Accordingly, the visitation team, made up of Paul Sato from Rowher Center and Mr. and Mrs. Tsukamoto from Jerome Center and headed by Miss Jessie M. Trout, former missionary to Japan and literary secretary to Kagawa, took up its work.

* * *

People are Friendly Toward Nisei

In July this group spoke to more than 1,700 church people and other persons. Some were seen individually, some in groups. Included were mayors, chiefs of police, farm bureau leaders, ministers and church groups, students and professors at Purdue University. Almost without exception, the visitors were received with cordial good will. In the few instances of initial suspicion or aloofness the remarkable Christian grace and evident high character of Mr. Sato and the Tsukamotos soon gained them a hearing and won converts to their cause. This was true among young and old alike and among people of all manner of social outlook.

* * *

Relocation Issue Comes Alive

Many of the Indiana folk visited seemed never before to have sensed the fact that 70,000 citizens of this country, who never saw Japan and are as American as coca cola, are detained in these centers. The group's report at the close of the visitation, as they met with WRA representatives and people from the church federations, the chambers of commerce and other bodies, was enthusiastic. It expressed pathetic appreciation for the friendliness shown by people of the state. The project demonstrates the basic good will which characterizes most people when once they have the facts straight. In this connection it may be mentioned that WRA reports from Japanese-American citizens who leave the centers for work indicate that on trains, in buses, waiting rooms and elsewhere they

receive almost uniformly courteous and kindly treatment. This, they say, is especially true of their contacts with men in the armed forces wherever they are encountered in their travels about the country.

* * *

Plan a City-Wide Church Canvass

Bishop Henry W. Hobson of Cincinnati spoke before a midsummer luncheon meeting of about 100 leaders of the Indianapolis church federation recently. His coming was in connection with plans for the community-wide every-member canvass this fall. General approval was given to the plan for a simultaneous campaign for budgets of those churches which can arrange to participate. The 100 people present were guests of Harry Campbell, chairman of the federation's committee on ecumenicity and world Christian service, and Mrs. Campbell. The church federation also has under way plans for a united county-wide block-by-block visitation to reach the more than 29,000 new residents who have come to the vicinity in the past two years.

* * *

Rothenburger Leaves Third Christian

William F. Rothenburger is closing a 16-year ministry at Third Christian Church, Indianapolis. He is to be followed in September by A. C. Brooks, who comes from a pastorate at Frankfort, Ky. Third Church has a membership of 2,000 and ranks seventh among Disciple churches in the amount of money given to missions and benevolences. It will celebrate its 75th anniversary in December. Dr. Rothenburger will not take up another pastorate but will engage in writing and lecturing.

* * *

Fear Effects of Child Labor

Members of the governor's committee on child labor problems have made a good deal of what they term the need for encouraging the work of children in wartime. Spokesmen of women's organizations and social service agencies have tried to point out the need for holding to minimum standards as to hours and conditions of labor in the employment of children.

* * *

And So Forth

Missions was the central theme of the 71st annual camp meeting of the Seventh Day Adventists at Battle Ground.

Methodists of the Indianapolis area gave $274,231 to the church's world service fund last year, a gain of 26.6 per cent over the previous year.

Roman Catholic Bishop Yu-pin of Nanking was a recent guest at the rectory of SS. Peter and Paul Church in Indianapolis.

Howard J. Baumgartel, secretary of the Indianapolis church federation, was director of the western Great Lakes regional conference of the united Christian adult movement at Lake Wawasee in July.

One thousand ministers and laymen of Indiana Baptist churches met for a two-day midsummer session at Franklin College.

The 79th annual convention of the Indiana council of Christian education was held this year as a part of the program of the new state council of churches. About 1,000 laymen, teachers and ministers attended.

GEORGE WALKER BUCKNER, JR.

Census Reveals Church Increase

British Columbia Figures Indicate Big Growth—Northwest Shows Alarming Breakdown of Family Life

(Correspondence from British Columbia)

VICTORIA, Aug. 7.—Reports are now available as to the religious census statistics for British Columbia embodied in the dominion census for 1941. The following are figures for the larger denominations as of 1941, with figures for 1931 in parentheses: Adventists 2,803 (1,786); Anglicans 245,531 (205,047); Baptists 29,780 (23,395); Confucians and Buddhists 29,137 (32,622); Christian Scientists 5,843 (5,418); Greek Orthodox 5,198 (3,274); Jews 3,235 (2,666); Lutherans 41,772 (36,635); Mormons 1,281 (655); no religion 4,389 (7,855); Pentecostals 5,235 (2,277); Presbyterians 94,300 (84,183); Roman Catholics 113,282 (90,852); Salvation Army 3,880 (2,801); United Church of Canada 200,817 (164,750). The total population of this province is 817,861 (694,263).

* * *

Men Outnumber Women

In the 1941 lists statistics are given as to males and females. It is interesting to note that so far as British Columbia is concerned, in the larger denominations the number of males is equal to or greater than the number of females—a state of affairs not always reflected in the church buildings. The census figures for this province list as members of the United Church of Canada almost 67,000 (33.3 per cent) more persons than are accounted for in that church's yearbook. For the United Church this is broadly true throughout Canada, with Manitoba and the Maritimes having the smallest percentages unaccounted for—11.9 and 12.7 per cent respectively. No doubt it is true for all churches that large numbers who designated themselves in the census are not accounted for in congregations. It is perhaps hopeful, however, that the overwhelming majority of people still identify themselves at least nominally with some Christian group.

* * *

Divorce Rate is Rising Steeply

In 1918 there were 65 divorces in British Columbia. It is likely that there will be 1,000 in 1943. This increase is sometimes set down to war conditions, but the rate is much higher than in England, Scotland or Wales, and also much higher than in any other part of Canada. Our rate in 1941 was 74.5 per 100,000 of population against the national rate of 21.4. Thus there are roughly three times as many failures in marriage here as in the nation at large. Further, here as elsewhere, a very large proportion of marriages dissolved are marriages of ten years or longer; so the failure cannot be attributed to the haste of war unions. This state of affairs gives the church and the authorities deep concern. The government has instituted family courts as an agency to help in the conservation of family life. This provision

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has drawn the commendation of church bodies. The United Church conference has asked that provision be made for enlisting the aid of pastors, with the consent of parties concerned, in family courts procedure.

* * *

Social Workers Cooperate With Ministers

There is a sincere effort on the part of the government to deal with public welfare in as adequate a manner as possible. The province has been divided into five regions for this purpose. Regional headquarters are located at Victoria, Vancouver, Kelowna, Nelson and Prince George. The regions in turn are divided into districts where district offices are located. This scheme is known as the provincial field service. Miss Amy Leigh of this branch reports a total of 26,000 cases being dealt with, made up of relief, 4,800; mothers' allowances, 1,200; child welfare, 5,000; old age pensions, 15,000. Other provincial and federal departments use these services in such fields as mental hygiene, tuberculosis, venereal disease, juvenile delinquency and hospitalization. A progressive effort is constantly made to secure and train competent workers. The writer knows such workers who seek the cooperation of ministers in bringing religious solutions to bear on disordered lives. Indeed the counsel of pastors is constantly sought by Victoria workers, who presumably are typical, and one rarely encounters the view that life can be built or reconstructed in terms of technique.

* * *

General Tells Chaplains What He Expects

Major General Pearkes, commander-in-chief of the Pacific coast command, spoke last month to a conference of navy and army chaplains on "What I Expect of My Chaplains." He emphasized three points: Know your parish and your men. Be the liaison officer between the soldier and his Maker. Be an example to your men. He said: "Some troops may like a glass of beer, but officers and men do not like to see a padre a poor example in this regard." The writer attended a dinner in honor of Brigadier General G. A. Wells, principal Protestant chaplain for Canada, given by the naval chaplains of this area and attended by senior naval officers. The expectation was that it would be largely a social affair, as indeed it might well be after a hard day of conference for the chaplains. But it proved to be an occasion on which not only the chaplains but the naval officers as well deliberated with deep devotion as to how they might together serve the best interests and highest needs of the men in their charge. On "Naval Sunday," July 11, many pulpits were occupied by naval chaplains.

* * *

And So Forth

Oswald McCall, who is successor to F. W. Norwood in St. Andrew's-Wesley, Vancouver, conducted the devotions at the United Church provincial conference.

Among the summer preachers on the coast have been Willard Brewing, Andrew Lawson, Basil Mathews, Dr. Hutchinson of Seattle, Crossley Hunter, Lorne McTavish, McElroy Thompson, W. G. Wilson, Robert Lowry, S. T. Parsons, N. A. Jepson, A. J. Moncrief and Norman Kennedy.

HUGH MCLEOD.

Peace Conference Held by Churches

Notable Speakers Address Meeting at Frederick—Committee Is Set Up to Combat Race Hatred

(Correspondence from Washington, D. C.)

WASHINGTON, D. C., Aug. 7.—The regional conference on a just and durable peace recently held at Frederick, Md., was one of the most significant to meet in this area in many years. Hood College was host to the gathering and some of America's most distinguished religious leaders were present. Among them were William E. Hocking of Harvard University; James G. McDonald, chairman of President Roosevelt's Committee on Political Refugees; Mordecai Johnson, president of Howard University; Walter Van Kirk, executive secretary of the department of international justice and goodwill of the Federal Council of Churches; and Noble C. Powell, bishop-coadjutor of the Maryland diocese of the Episcopal Church. The conference was largely planned by Paul S. Schilling, pastor of the Brookland Methodist Church of Washington and chairman of the church federation's committee on a just and durable peace. The meetings were well attended and it is believed that a great deal was accomplished in informing the church leaders of this area as to the contribution they and the local churches can make to the realization of a peaceful world.

* * *

Elevation of Bishop Hart

Oliver J. Hart, bishop-coadjutor of Pennsylvania, was recently elevated to the position of bishop of that state. Bishop Hart was for several years rector of St. John's Episcopal Church here and was well known not only in his own communion but among all the churches. He left to become rector of Trinity Church in Boston, and later was elected bishop-coadjutor of Pennsylvania. Recently he preached and confirmed a class in his former Washington parish. Bishop Noble Powell of Maryland was also for a number of years a Washington resident as dean of the Washington Cathedral and head of the cathedral's college of preachers. A short time ago he conducted a memorial service for Bishop Freeman in the cathedral.

* * *

Federation Attempts to Reduce Race Tension

The local federation of churches has an active committee on race relations which is putting forth unusual efforts to prevent in the nation's capital any repetition of the race riots which have occurred in other areas. As in other places, many rumors have been circulating here that tend to increase racial tensions and suspicions. To counteract their effect the committee recently initiated a Citizens' Committee on Race Relations. Wilbur LaRoe, prominent lawyer and Presbyterian churchman, is its temporary chairman. Some 50 to 60 people will make up the committee when it is completed. The federation's department of research and church planning has recently welcomed a new director in the person of Philip Widenhouse, a clergyman from Atlanta. Mr. Widenhouse succeeds Albert Rasmussen, who recently moved to Chicago to work in that city's church federation.

* * *

Congressman Honored By Local Church

The spiritual influence of Rep. John J. Sparkman (Dem.) of Alabama upon the men of Hamline Methodist Church was praised not long ago by H. W. Burgan, pastor of the church, as he announced the congressman's re-election as teacher of the brotherhood Bible class. Mr. Sparkman is among the congressmen who attend a weekly breakfast prayer meeting on Capitol Hill. "His influence on our men is altogether wholesome," declared Dr. Burgan in a published statement. "He finds time amid his pressing duties as member of the House military affairs committee and the special committee investigating national defense migration not only to teach our Bible class, but also to meet with our laymen during the week to discuss postwar peace plans."

* * *

Luther Rice Church Calls Holcomb

It was thought at one time that a merger would be effected between the old Temple Baptist Church and the comparatively new Luther Rice Memorial Baptist Church, but when it became apparent that this would not be realized, the Luther Rice Church called Temple's pastor, youthful Luther J. Holcomb, and he accepted. He had been at the Temple Church a little more than a year and had done an excellent piece of work. The Luther Rice Church is located in a rapidly growing section of the city and seems to have a bright future. The Temple Church is being served temporarily by John E. Briggs, only recently retired from a pastorate of 34 years at Fifth Church.

* * *

Chinese Church Has Active Program

The Chinese Community Church of Washington has grown swiftly during its eight years of existence. C. C. Hung has been its pastor almost from the beginning. He is recognized as a leader not only in the Chinese Christian community but among Washington Chinese generally. The children in the language school connected with the church recently presented a check for $1,350 to the Chinese National Salvation Association for the War Orphans' Fund.

* * *

Associate Pastors Begin Work Here

Two of Washington's largest downtown churches have recently secured associate ministers. Benton R. Hanan has come to the National City Christian Church to be associated with Dr. Warren Hastings. An Oklahoman by birth, Mr. Hanan received his theological education at the Yale divinity school. He comes to Washington from San Antonio, Tex. The Mount Vernon Place Methodist Church recently called Lloyd H. Snyder, Jr., as associate to John W. Rustin. Born of missionary parents in Korea, Dr. Snyder received his education at the U. S. Naval Academy and the Candler school of theology at Emory University.

EDWARD HUGHES PRUDEN.

Cost of Living Soars in Chile

Harvard Professor Says Prices Are the Highest in Americas—Catholics Are Concerned over Leftist Trend

(Correspondence from Chile)

SANTIAGO, July 26.—Recently published official statistics disclose that in Chile, within the year 1942, prices of foodstuffs rose 30 per cent; housing, 22 per cent; and clothing, over 26 per cent. Harris Seymour, professor of economics at Harvard University and director of the bureau for the control of prices at Washington, who is on an official visit to the countries of South America, after personal investigations in Chile said to the press: "Up to this point in my trip, Chile appears as having the highest cost of living in America. Prices here are comparable to those in the United States, and are almost twice as high as those in Brazil. It must be considered that the United States are at war and the salaries paid there are higher than those paid here in Chile."

* * *

Price Rise Strengthens Cooperatives

In general, this excessive rise in the cost of living is due to speculation on the one hand and to the greater cost of production on the other. To help reduce cost of production, the state's department of cooperatives is organizing societies for grouping the producers around the idea of purchasing in common large quantities of raw materials, and in the collective sales of their products. Small cooperatives of shoemakers, butchers and bakers have already been set up. There are at present 52 cooperatives, and 24 more are in process of being organized. Their membership is nearly 100,000, with a paid capital of 45,000,000 pesos, equivalent to $1,500,000 U. S. currency.

* * *

Evangelicals Show Strong Gains

The 1942 reports of the several Evangelical denominations at work in Chile reveal substantial success. Notable gains are the larger amount of attention devoted to leadership training all through the country and over 3,000 new accessions in all the churches. Another most encouraging gain refers to the amounts paid by the local congregations toward self-support, in spite of the fact that the cost of living has risen alarmingly and that poverty gains ground. Total sales of Bibles, New Testaments and portions of the New Testament, as reported by David Breckenridge. secretary of the Bible Society, reached 168,644 copies, a record.

* * *

Catholics Fear Trend Toward Left

A few weeks ago, 11 U. S. Roman Catholic priests from the Maryknoll Congregation arrived here to take charge of several parishes and primary and secondary schools in southern Chile. Some of them had worked in Japan up to the beginning of the present war. Their leader, Father Powers, reported to the Catholic daily in Santiago that a second group of 11 priests will be arriving very soon and will devote themselves to teaching and preaching activities in the south of the country. There are many signs that the Roman Catholic forces in Chile are desirous of making a great display of their power and numbers. Every year since 1938, when the people of Chile elected a socially advanced government, the Catholics have been holding national and international eucharistic congresses here. They are now at work on plans for another international congress to be held in Santiago, possible in 1944, with the aim of studying their missionary impact on the different countries of South and Central America.

* * *

Evangelical Council to Stage Congress

The Evangelical forces are alive to their ever growing opportunities and responsibilities. The several denominations have united their efforts in practical cooperation through the Evangelical Council of Chile. It is headed by James H. McLean, a minister of the Presbyterian Church and professor of English at the University of Chile. Just recently, in a representative meeting in which were present Southern Baptists, Methodists, Presbyterians, Salvation Army officers and delegates from the National Evangelical Mission, it was agreed to hold a national Evangelical congress in Santiago in January 1944, in order to study means and ways of fortifying the activities of the Evangelical denominations throughout the country. At the same meeting it was unanimously decided to communicate with the Evangelical councils of the other South American countries with a view to holding an international Evangelical congress in Buenos Aires some time after June 1944. Its aims would be more efficient coordination of work, the strengthening of the missionary work in less liberal countries and cooperation in the production and distribution of literature. Chile's Evangelical leaders have been looking forward to the realization of a congress of this sort and it seems that the time is ripe for active work toward its achievement.

* * *

Evangelical Churches In Public Favor

Our friends in the United States ought to know that the national and local authorities in Chile are overwhelmingly sympathetic with the work of the Evangelical churches. In many cases they give it personal support. On the other hand, the participation in public activities of leading ministers and laymen has created a warm appreciation on the part of the masses. All of which means that the doors for larger service are being opened wider and wider. Just recently the Salvation Army in Santiago, for the first time in its history in Chile, was given municipal privilege for collecting funds in the streets for the support of its varied program. The popular reaction thus far has been favorable.

PEDRO ZOTTELE.

Chinese Government Aids Missions

The strain on missionary funds caused by the inflation of currency in west China has been relieved somewhat by the decision of the Chungking government to add 50

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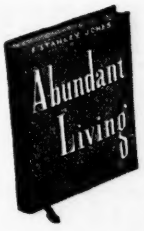

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The Christian Century

Social Workers Study Religion

Ministers and Welfare Personnel Find Large Common Ground—Honolulu Is Studying Its Postwar Role

(Correspondence from Hawaii)

HONOLULU, Aug. 1.—At the annual territorial conference on social work many of the delegates seemed to find in the round table discussion of "Religion as a Resource in Social Work" the high-water mark of interest. A Roman Catholic priest, a Jewish chaplain, an Anglican priest, a Congregational minister and several professional social workers took part in the panel discussion of this topic. The session was the outcome of several years of cumulative study on the part of a special committee of the conference. During the past year, a group of about 16 people met together monthly to discover what resources for their clients social workers might find in religion, and what ministers and priests might learn from social work for the benefit of their parishioners. The process proved exceedingly fruitful and will be continued.

* * *

Social Workers Study Religious Ideas

Another project carried on by the conference committee was an "Institute on Fundamental Religious Ideas" which met for ten successive weeks in hour-long sessions. The topics were decided on and the lectures presented by a Congregational minister, an Episcopal rector and a Roman Catholic priest. A Jewish chaplain was to have participated but his naval duties prevented. The ideas presented were God, man, the natural and the supernatural, sin and redemption, immortality, religious ethic and moral law, organized religion, and prayer and worship. Plans have been formulated for a parallel course on basic concepts in modern social work, to be offered to clergymen by social workers.

* * *

City Plans to Meet Postwar Problems

Sponsored by the Honolulu chamber of commerce, committees have been appointed under the general chairmanship of A. L. Dean, former president of the University of Hawaii, to plan to meet some of the problems which Hawaii will inevitably face after the war. It is pointed out that Hawaii's important position in the Pacific area makes it desirable for her to plan on a broad scale. Subcommittees have been set up under the following general headings: employment, housing, transportation, agriculture, human welfare, relations with the federal government, publicity.

* * *

Juvenile Delinquency An Issue

Recently about 100 well known Honolulu people organized a "General Education Council." As its principal project for the next 18 months, this council will study local delinquency problems. Committees have been appointed to look into the relation of the schools and of leisure-time activities to delinquency. In due course the group will set up plans for legislation and other remedial measures. The last legislature provided for a pupil-guidance division in the territory's department of public instruction and authorized kindergartens in the public schools.

* * *

Keen Interest in Postwar Series

The interchurch federation's committee on national and international Christian cooperation sponsored a series of discussions on postwar problems which proved very popular. During Lent two parallel series were given, one in the central portion of the city and one in the residential district. At the latter, average attendance at the five evening sessions was 143, with interest seeming to increase as the series proceeded. At the urgent request of this group the committee decided to continue the lectures and inaugurated a new series beginning May 5. There were 11 sessions in all.

* * *

Unite Jews, Buddhists And Christians

The same committee called together representatives of the Protestant, Catholic, Jewish and Buddhist faiths for discussion of the spiritual basis for the postwar world. Out of this meeting emerged a strong desire for further interfaith fellowship. A continuation committee has been set up to plan a form of organization and has outlined three objectives for the proposed fellowship: (1) Consultation regarding matters that concern all groups; (2) a demonstration of spiritual solidarity; (3) the exploration of ground common to all. Mormons and Christian Scientists are to be invited to join the new organization.

* * *

Many Changes In Pulpits

Within the past few months, there have been several serious losses to Christian leadership in the territory. H. H. Leavitt, who came to Hawaii from Brooklyn, N. Y.,

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has resigned after 12 years as pastor of the Central Union Church here. Oscar E. Maurer of Connecticut has agreed to come to the church as interim pastor. Walter C. Moore, executive secretary of the Honolulu interchurch federation, resigned and has left for the northwest. Frederic B. Withington, pastor of the Lihue Union Church of Kauai, died on July 4. Melvin H. Harter, formerly associate pastor of Central Union, recently left for the mainland, where he will work with the USO. Leslie E. Eichelberger, head of the boys' department of the Honolulu Y.M.C.A., has accepted a position as associate general secretary of the Los Angeles Y.M.C.A.

GALEN WEAVER.

Texas Attorney General Asks Justice for Minorities

In an address before the Methodist pastors' school at Southern Methodist University, Dallas, Gerald C. Mann, attorney general of Texas, called on the churches to take the lead in reducing racial barriers. "Hitler's attacks against the Jews are no more disgraceful," said Mr. Mann, "than the recent episode at Beaumont where white men, supposed to be law-abiding citizens in a free democracy, took the law into their own hands."

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Action in the North Atlantic (War.) Humphrey Bogart, Raymond Massey. *Melodrama.* Experiences of sailors on freighters in wartime, with one sinking, subsequent attack by submarine and planes en route to Russia. Realistic, informative, this is more *convincing, restrained* than many combat films because it refrains from heroics. Honors merchant marine. M, Y

Good Luck, Mr. Yates (Col.) *Melodrama.* To hold boy pupil's adoration, teacher hides 4-F rating by devices which bring difficulties. Undistinguished in story or performance, but unpretentious, *entertaining.* M, Y, C

Hit Parade of 1943 (Rep.) *Musical.* Song-pirating as background for band performances, night club acts. Weak plot, unethical in conception, interspersed with musical numbers for *routine* production. M, Y

Jitterbugs (Fox) *Farce.* Comic business as Laurel and Hardy tie up with extortioners in unethical, *stupid* tale.

Tonight We Raid Calais (Fox) Annabella, Beulah Bondi, John Sutton, Blanche Yurka. *Melodrama.* British commando joins French underground workers to set stage for air raid on nazi factory. Except for memorable character interpretation by experienced minor members of cast, this is *indistinguishable* from many other films on same theme in emphasis on gruesome nazi tortures, use of coincidence to point of ridiculous, etc. Suspenseful. M

Wings Over the Pacific (Mono.) *Melodrama* when a nazi and an American airman land on same jungle island paradise. Cut to formula, cheap, *overdone.*

BEST CURRENT FILMS

For Family: Bambi, The Human Comedy, In Which We Serve, My Friend Flicka, The Pride of the Yankees, Saludos Amigos, Yankee Doodle Dandy. *For Mature Audience:* Casablanca, The Constant Nymph, Desert Victory, Five Graves to Cairo, Mission to Moscow, The Moon Is Down, The More the Merrier, The Ox-Bow Incident, The Pied Piper, Random Harvest, Shadow of a Doubt, The Siege of Leningrad, Tennessee Johnson, This Land Is Mine.

8-25-34

Portugal Facing An Inner Crisis

Drought and Price Rise Foster Black Market—Roman Catholic Church is Expecting Religious Revival

(Correspondence from Portugal)

LISBON, July 4.—The prime minister and virtual dictator of Portugal, Dr. Olivera Salazar, has just completed 11 years in office. Once a university professor who was called to straighten out Portugal's finances, Dr. Salazar has kept his country out of war, although at a great personal price. Portugal is linked with Spain, Britain and Brazil in bonds of close sympathy. Today it is confronted with grave internal problems. Partly because of the war and partly through mismanagement, prices are soaring and black market smuggling is on the increase. Disease and illiteracy still take a heavy toll. On top of that, the country is now going through the worst drought that it has known for a hundred years.

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Catholic Church Looks For Revival of Faith

That the church expects a great religious revival after the war was made plain to me the other day by a recent arrival from the Vatican. Not only the Catholic Church but the churches of all denominations see a spiritual awakening, as reports from all over Europe show. Never has there been such collaboration between the churches for the good of humanity. In Holland the latest pastoral letter of the Catholic bishops, denouncing the deportation of the population for work in Germany, was read in all Protestant churches in sermon form at the same time. In France, Protestants and Catholics alike gave help to Jews fleeing from the lightning roundup by the French authorities last year. Everywhere the youth of oppressed countries turns, according to reports, to some spiritual faith in the time of stress.

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Belgians Trapped Who Aid Allied Fliers

Reports from Belgium show how, in order to trick loyal Belgians who give clandestine help to men whose planes have crashed on Belgian territory, the nazis are resorting to the lowest and most despicable methods. German parachutists in British uniforms seek aid from unsuspecting peasants. The few words of English spoken by these Germans are sufficient to reassure the peasants that they are authentic. When the parachutist has remained hidden for some days in some patriot's house and learned the names of his helpers and the chain of aid, he denounces them to the authorities. Three or four executions are thus each time added to the long list.

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Germans Connive with Black Market

In France another use is being made of disguises. The black market scandal there is a more and more serious menace to internal peace. That it is fostered and in many cases run by the Germans is a well known fact. The big cleanup of Marseilles was ostensibly to get rid of many of the local gangsters alleged to be operating from there. Nevertheless at this moment a well known black market king, a Frenchman, operates from one of the biggest Marseilles hotels. His activities are notorious, yet he cannot be arrested because the Germans have given him a German uniform and a German lieutenant's papers so that he does not fall under the jurisdiction of the French police. In such ways do the nazis promote confusion in the countries they have conquered.

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Priests Denounce Collaborationists

Among the other evils that courageous French priests have denounced from their pulpits have been these practices of Frenchmen preying upon Frenchmen. Many are the stories that have come through from France of refugees from the north being overcharged and exploited by their more fortunate compatriots in the south. From that vile practice developed the black market scourge which has swept France and made her share the shame of her conquerors.

JOSÉ SHERCLIFF.

Chaplain Killed when Bomber Crashes

A delayed report from New Guinea says that recently a Japanese bomber, which had been shot down in an aerial battle, crashed into an outdoor church service, killing the chaplain and two or three soldiers. The chaplain's name was not given.

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